THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

An interesting brochure has been sued. Some devotees of Gandhiji, erceiving that their master's ideas nd doctrines, given lip acceptance y almost all in the seats of the gislators and the administrators, e not being carried out in action, e responsible for its issue. Its ption is *Principles of Sarvodaya lan.* Prepared by a few and en- rsed by 200 earnest workers in rious fields, who gathered at the rvodaya Economic Conference ld at Wardha in December 1949, e document is an important con- bution.

Founded upon Gandhian psychol- y and philosophy it naturally ens with other-worldly ethics— d it is right that it should do so. ually naturally, however, it does t put forward a system of phil- phy which gives a sure and log- l basis for such ethics and which e world needs.

The brochure confines itself main- to economic matters. It puts ward suggestions to discard num- us plans now in vogue and to substitute others founded upon Gandhian economics. It does not perhaps sufficiently take into account that the present Government, composed of Gandhiji's followers and admirers (Can any doubt that Pandit Nehru *is* one such ?) have done their best according to their lights, under trying circumstances. Nor does it take into account the fact that men of Cabinet rank (and there is among them a woman devotee of sterling qualities—Rajkumari Amrit Kaur), though familiar with Gandhian economics and ethics, may not be able to see the pressing need of applying principles of Satyagraha under the existing circumstances. This because they may not be fully familiar with the principles underlying these economics and these ethics. Those principles are philosophical and metaphysical in character. It may well be questioned if most of those who sponsor the Sarvodaya Plan are themselves familiar with the philosophy and the metaphysics —the thoughtful and thought-provoking Religion of Gandhiji.

His character shining through his actions—personal and national—has caught the imagination of his devotees, who are a few, and of his professed followers, who are numbered by lacs. But Gandhiji's ideation, the soul of those selfless actions, true deeds of love, are not easily perceivable. His words are recorded but his Voice, the Inner Soul Voice, is not registered. Many of Gandhiji's most pregnant and potent sayings and statements, the soul side of Satyagraha, of Truth and Non-Violence, are not quoted by his followers generally for they are not valued at their true worth. Why is this ? In some cases, doubtless, because of greed and wrong motive. These have ever formed the self-constructed barriers and obscurers. Legislators and administrators as well as reformers and devotees are influenced, directly or indirectly, by these barriers and obscurers. Gandhiji taught, in the words of W. Q. Judge, that

Ethics must have a basis not in fear, not in command, not in statute law, but in the man himself.

Man's attitude moulds his thought and his feelings and expresses itself in his actions in the routine of life as well as on exceptional occasions. Self-discipline is necessary to understand philosophical propositions of Gandhian or any other spiritual lore. What is read is partially understood but what is lived inwardly leads to a full appreciation of what is studied.

Our competitive system and selfish desire for gain and fame are constantly building a wall around people's minds to everyone's detriment.

So wrote W. Q. Judge. He was writing about the mass influence on the personal human mind. In collective Karma, national and racial, lies the explanation of how even earnest and sincere people are subtly influenced by mass-cerebration and in that cerebration "selfish desire for gain and fame" very greatly prevail.

Our leaders, legislators, administrators, reformers, need to learn the occult truth of mass-hypnosis influencing them. They themselves may become contributors to strengthening further this influence. How instead can they resist and overcome it ? W. Q. Judge explains :—

When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions.

What mental attitude and aspiration are the best safeguards and most likely to aid the mind in this predicament ?

Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father in Heaven," devotion to the human race. Subsidiary to these, discipline, correct thinking, and good education.

SHRAVAKA

INTERNATIONAL BILL OF HUMAN RIGHTS

[This masterly summary of the position in respect of the International Bill of Human Rights will be illuminating to many of our readers. The author is **Shrimati Hansa Mehta,** Delegate from India to the Human Rights Commission. An interview with her appeared in our pages in February 1949 under the caption " Rights—and Responsibilities. "—ED.]

It is a year now since the General Assembly of the United Nations put their seal of acceptance on the Universal Declaration of Human Rights. It is a document of great human interest and might well be described as the Magna Charta of the common man. The Declaration, however, lays down general principles which boil down to one principle as found in the very first article, which in its turn is only a paraphrase of the great ideal which inspired the French Revolution and subsequent revolutions in other countries, *viz.*, liberty, equality and fraternity. Article 1 says :—

> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

It is in translating this principle into action that we shall be nearer the world peace which is the cherished goal of the United Nations.

It took the Human Rights Commission two years to prepare this seemingly simple document of thirty articles; and their task is not yet complete. The Declaration forms only the first part of the International Bill of Human Rights, which is to consist of three parts. Following the Declaration, *i.e.*, the enunciation of Rights in general terms, the second part will be the Covenant of Human Rights, dealing with specific rights that are to be translated into action; and the third part will deal with the international machinery to supervise the implementation and observance of human rights as defined in the Covenant. The difficult part is, therefore, ahead of the Commission.

The framing of the Declaration was comparatively easy, as the rights defined there are in general terms and are supposed not to have any legal sanction behind them. The moral sanction, however, is there and no State which calls itself a civilised State and a member of the United Nations can afford to act inconsistently with the principles laid down in the Declaration.

The Covenant, on the other hand, will be a legal document. The States which sign the Covenant will be legally bound to implement the rights defined in it. They will be liable to be hauled up before the tribunal set up by the United Nations for the purpose, if they violate any of the articles in the Covenant.

In short, the Covenant will define the justiciable rights. This being so, the task before the Human Rights Commission is the more difficult. For the States will agree to include only such rights as they can implement. To come to a measure of agreement will, therefore, be a Herculean task.

From the beginning there have been two schools of thought in the Human Rights Commission. One school believed that the mere declaration of Human Rights was enough and that there was no need to go any further. The other school, which proved the stronger in the end, held that, unless rights are implemented, the mere declaration of them is not going to help the individual or the world. Such declarations have been made from times immemorial and yet humanity has had to face terrible wars and untold suffering. Unless, therefore, the States bind themselves to give even the minimum rights necessary for the keeping up of human dignity, and thus help in the development of human personality, we cannot hope to rescue humanity from the terrible pit of darkness and misery in which it has fallen. The second school of thought has won its point and the International Bill of Human Rights will include the Covenant of Human Rights. The Human Rights Commission is now preparing the document.

If the Commission is to achieve the largest measure of agreement, it will have to include such rights only as can be implemented without difficulties due to extraneous circumstances like, for instance, finance. The right of personal liberty or of equality or political rights are such as need not depend for their implementation on extraneous circumstances. It would, however, be difficult to implement some of the economic rights or rights to education, as these rights would depend for their fulfilment on the finances of the particular State. The Draft Covenant prepared by a sub-committee, therefore, did not include economic or social rights; and the issue now raised by the delegates from the U.S.S.R. and her satellite countries is that these rights should be included. These States and the Union of South Africa are those which did not sign even the Universal Declaration of Human Rights and much the less are they likely to sign a covenant. Their object in raising this issue, therefore, cannot be looked upon without suspicion.

In a totalitarian state like the U.S.S.R. the individual forms merely a cog in the machine. He has no existence separate from the State and, therefore, he has no rights which can give him a separate entity. It was the same in Nazi Germany. The individual was ruthlessly crushed and humbled. The glorification of the State at the expense of the individual led to disastrous results. It was to save the individual from the cruel fate to which he had fallen, that the Charter of the United Nations has reaffirmed "faith in fundamental human rights, in the digni-

ty and worth of the human person."

Extreme individualism is as bad as extreme socialism and the Universal Declaration of Human Rights strikes a mean in trying to reconcile the two extreme ideologies. While it considers human rights sacred, it also lays down—in Article 29 (1)—the principle that

Everyone has duties to the community in which alone the free and full development of his personality is possible.

It is upon the recognition of this fact, upon the reconciliation of the two ideologies, that the future of world peace depends. The task before the Human Rights Commission is to prepare a Covenant that will satisfy these two extremes.

More difficult than the Covenant is the third part, which is to devise international machinery to supervise the implementation and observance of the human rights. There are several proposals before the Commission on which it will have to take decision.

The first proposal is from Australia, to establish an International Court of Human Rights. The object is to create an international judicial tribunal to which humanity can look for the protection of its rights as defined in the Covenant. All disputes concerned with the violation of human rights will be referred to this Court. The first question that arises is why a separate Court of Human Rights when there is already in existence an International Court of Justice? The reason is that the Charter will have to be amended in order to widen the jurisdiction of the present Court so as to include disputes arising from the violation of the human rights. It will be extremely difficult to amend the Charter and hence the proposal for a new Court.

The second question that arises is concerned with the fact that in judicial matters the decision of the court must be binding on the parties concerned and that there must be an authority to see to it that the parties concerned will abide by the judgment. What will be this executive authority?

Again, it is felt that before rushing an issue to a judicial court, it would be better to try the remedy of conciliation through negotiations. This intermediate stage, it is felt, is necessary and it is proposed by the French as well as the Indian delegations, though in slightly different terms. The French propose a Commission to be elected by the General Assembly by a two-thirds majority. All complaints about the violation of human rights, whether coming from States, organizations, groups of individuals or individuals would go to this Commission. The Commission would investigate the trouble and try to remove it. On failure to do so they would take the matter to the Court if necessary.

The Indian delegation has actually sponsored the proposal made by the Sub-Committee on Implementation appointed by the Human Rights

Commission at their Second Session in Geneva, of which the delegate from India was the Chairman. This proposal is to establish a standing committee of not less than five independent men and women, to be elected by the Economic and Social Council from a panel of names submitted by the States signing the Covenant. The Committee would be empowered to receive complaints or petitions from States, organizations, groups of individuals, or individuals. It would try to remove the complaint through conciliation and, on failure to remove it, would report the matter to the Human Rights Commission or the Economic and Social Council for further action. The Committee would also keep a watch on the observance of human rights, by keeping itself informed with regard to the laws in various countries and their just application. The Indian delegation felt that at this stage it was not desirable to have a judicial body specially created, but instead, a body to conciliate and negotiate was more desirable.

The U. S. A. and the U. K. proposal does not favour a Standing or Permanent Committee. They favour an Ad Hoc Committee, which would be appointed by the Secretary General on receipt of a complaint from a covenanting State. The proposal also does not favour petitions from individuals, groups of individuals or organizations. A covenanting State alone has the right to petition. The main criticism against this proposal is: when the quarrel is between a State and an individual why should another State intervene and complain? It would turn the dispute into a dispute between two States which might prove disastrous as it might lead to war and even to World War. The second point is, when we are upholding human rights how can we deny the individual the right to complain to the highest tribunal, *viz.*, the United Nations? Thirdly, an Ad Hoc Committee will come into existence only when a complaint is received. In that case, which will be the agency to keep a constant watch on the observance of human rights? The U.S.A. and the U.K. proposal, therefore, falls short of our expectations and thus cannot be acceptable. The French or the Indian proposal strikes the mean between the Australian proposal on the one hand and the U.S.A. and the U.K. proposal on the other.

The stand taken by the U.S.S.R. and her satellite States is also very definite. They do not want any outside agency to supervise the implementation and observance of human rights. They consider this a domestic issue. Any intervention from outside, in their opinion, would be a breach of the Charter, which lays down in Article 2 (7):—

Nothing contained in the present charter shall authorise the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the members to submit such matters to settlement under the present charter; but this principle shall not prejudice

the application of enforcement measures under Chapter VII.

This is the same plea as that put forward by South Africa against India's accusation in regard to the treatment meted out by South Africa to the coloured people. To accept this stand would be to wind up the work of the Human Rights Commission. The Charter of the United Nations specifically mentions the promotion of human rights. In Article 68 it enjoins upon the Economic and Social Council the setting up of a Commission of Human Rights. The article says :—

The Economic and Social Council shall set up Commissions in economic and social fields and *for the promotion of human rights* and such other Commissions as may be required for the performance of its functions.

Where these rights are flagrantly violated it is the duty of the United Nations to step in for their protection. If a State accepts a policy of discrimination on the ground of race or colour that State must explain and justify its policy before the bar of the world. It cannot excuse itself by saying that it is a matter of domestic policy. The iron curtain drawn in front of the Communist countries makes the world suspicious. If human beings are to be shut out from the world and not even allowed to complain against their State on the plea that such complaints are domestic concerns, then the United Nations will fail in their duty to protect and promote the human rights to which they are bound by the Charter.

In accepting an international organisation like the United Nations, as a means towards a better understanding and therefore towards world peace, the member States agreed to surrender a part of their sovereignty. It will further the cause of world peace if they slightly increase their quota of surrender, in the name of humanity, for the protection and promotion of human rights.

HANSA MEHTA

THE DIGNITY OF LABOUR

Pandit Jawaharlal Nehru did well to stress, in his address on December 31st at the open session of the World Pacifists' Meeting at Wardha, the need of proper recognition of the dignity of labour. The corollary of that recognition ought to be appreciation of the shame of idleness, whether of able-bodied beggars or absentee landlords. It is not only that India's material prosperity depends in part upon the attitude to work; so too do individual progress and sanity. The need, for whole men, of working with the hands is being increasingly perceived. There is a time lag here as far as India is concerned. The pendulum must now swing to adequate respect and adequate remuneration for workers with their hands. But it must not swing too far, as it has done elsewhere, to the exaltation of manual labour above no less important work of other types. The labourer is worthy of his hire, but so is the teacher, the philosopher, the poet. The whole man exercises adequately hands and head and heart.

IS FRENCH LITERATURE STILL AN ART?

[**Dr. Y. Duplessis** poses in this article, received through the courtesy of the International Literary Pool of Unesco, Paris, an enquiry which is of wider interest and application than the boundaries of France or the domain of literature. Because of the influence which the creative artist wields, his attitude to his calling, his concept of his mission, is of the first importance to society. It would not be hard to trace some of the sufferings to which the world in general and France in particular have been subjected in and since the recent war to the earlier exaltation of the irrational and the irresponsible in art. Literature at its noblest is, from our point of view, neither a luxury, an instrument of propaganda nor an avenue of release, though on the lower levels it may play those rôles. It is primarily a channel through which the higher nature of the artist, catching a glimpse of the Sublime, may partially express it in the language of ideas as other artists do through harmony and hue and line. It is great literature in the measure not only of its appeal to the reader's æsthetic sensibility but also, and chiefly, of its effect in kindling the smouldering spark in other minds and hearts.—ED.]

In these days, when literary schools abound and countless books and numerous but ephemeral reviews appear, it would seem that writing is no longer the prerogative of an *élite*. This predominance of quantity over quality is only one of the signs of the carelessness of a generation that is disinclined to take pains. But, if literature is in fact descending from the pedestal on which it has stood for centuries, we may ask ourselves if it is still an art. Does the public, which delights in reading an author's confession of vices, or allows itself to be gripped by the story of social struggles, no longer seek to satisfy its taste for new sensations save by taking flight into the spheres of pure intellectuality?

Particularly since the last war, writers have tried to influence reality, perhaps in order to react against the movement of curiosity as to the inner man which had gradually led people to detach themselves from the outer world to explore the unfathomed depths of their ego.

Thus, as the result of Impressionism and then Cubism, certain painters had reached the point where they no longer considered themselves responsible for their pictures. They were passive witnesses, so to speak, of the birth of their work, which was a spontaneous expression of their subconscious mind. It is of no concern to S. Dali that peoples should interpret his presentations of tangled images in their own way, for they are as foreign to him as to the public. Originating in the world of dreams or of delirium, these pictures are outside the realm of painting,

which is anyhow despised by the Surrealists. It is fortunate, however, that the artistic temperament of some of these painters manifests itself in a galaxy of colour! It then creates undeniable æsthetic pleasure in the mind of any one who allows himself to be captivated. Unfortunately many painters, not possessing the same gifts yet thinking they can do without any technical study, label as *abstract* painting superimpositions of coloured lines which are nothing but daubs!

In literature, also, so-called poems are born of collections of words, issuing at random from associations of ideas. And in order the better to hear this voice welling up from their subconscious mind, these authors strive to abolish any voluntary effort which might distort its message. A. Breton and P. Eluard have even gone so far as to formulate the paradox that in poetry "perfection is laziness."

These successors of the "Accursed" poets therefore regard poetry not as an art but as the revelation of a world lying beneath the conscious mind. This abdication of intelligence on the part of beings who are in revolt against the universe and God was designed to "lead them down to hell itself." And it cannot be denied that a new beauty occasionally shoots, like lightning, from these abysmal depths. A. Breton, by thus returning to the fountain-head of imagination, has perhaps infused poetry with a new life and power. But this is due to his poetic calling rather than to his unconscious mind alone.

But how far we are from the theory of "Art for Art's sake"! Painting and poetry are now no more than a means of penetrating the halo of mystery surrounding our daily existence. They express the feeling of their creators and aim only at rousing emotions and leading people into the contradictions of the irrational.

This violent onslaught on intellectualism is due perhaps to the desire for pleasure let loose by the war, but is also strengthened by the psychoanalytical research initiated by Freud. His discoveries about the "second life" of man opened up new worlds, and people whose lives had been thrown out of joint by the accumulation of ruin around them were delighted to discover "artificial paradises." These pictures and spontaneous poems, often only a flood of rubbish, were even invested with therapeutic power, for by thus expressing his instincts, the author freed himself from his enslavement to them. P. J. Jouve considered that "the path of shame is the path of salvation."

Furthermore, M. Sachs confesses that he saved himself from despair by laying bare his scandalous life in a book such as *Hell "Le Sabbat."* Thus, instead of being an expression of disinterested thought, literature must now be said to be nothing but a pretext enabling the author to attain fuller self-knowledge, and so freeing him from disturbance at the

hands of his repressed instincts. The æsthetic is hence replaced by the utilitarian point of view.

When the priority given to instincts is thus justified by submerging mind in matter, the mind is drawn away from those sublime regions which art used to display. And, though it may contain "flowers of evil," it is to be feared that a surrender to facility will end by withering the sense of beauty.

Spontaneity in art is often only a semblance, for, far from being primitive, it is the crowning-point of patient study. Only an artist who has mastered his work, like Picasso, whose drawings may be compared with those of Ingres, can allow himself to play with shapes and colours. If he disjoints reality, it is because he first forced himself to reproduce it. Moreover, he organises the world, according to his own creative genius, quite consciously. How different it is with those who think they are painters because, in the silence of their studio, they let their brushes stray over the canvas. They might have been true artists if they had forced themselves to contend with the difficulties of line and colour and, instead of withdrawing into themselves, had enriched themselves with that life which is born of a struggle with reality.

In literature, too, intuition, though admittedly the basis of inspiration, is not really fruitful unless it is completed by an effort to cultivate the seeds which it has sown. Writing is a craft, and poets will periodically formulate the rules of their art. We have had Malherbe and Boileau, and even Verlaine wrote an *Art Poétique*. Thus the writer must "revise his work again and again," until it becomes a really æsthetic piece of work.

After the Parnassians, whose main concern was to rise to the level of plastic and even impersonal beauty, this same cult of form is found again in the poems of Mallarmé. This subtle and lucid æsthete wished to express a transcendent reality similar to that of the Platonic world of ideas, to which we can attain only by renouncing the semblances of existence. Poetry thus set on a higher plane must use a language freed from the inadequacies, banalities and approximations of prose. By patient research, and by avoiding all spontaneity, this poet groups words as if they were the notes of a poetic orchestration. The obscurity of his verse is therefore due to the diversity of their superimposed meanings. While Rimbaud's disciples surrendered to the "derangement of all their senses," Mallarmé attached prime importance to the problem of expression, and those readers who strive to re-create his poetry, instead of passively surrendering to it, raise themselves to the level of pure spirituality.

Thus reinstated, form is welded with substance to create a poem which is a true work of art. This urge towards transcendence is found again in P. Valéry, who aspires to two paradoxical purities—verbal

purity and poetical purity. He too follows the classical tradition for, although his work expresses not the ideas of rational awareness but those whose roots are thrust into the obscure regions of consciousness, he tries to draw them out of darkness into the light.

This poet, who has left very little in writing, regards the multiplicity of external data and the fluidity of his inner feelings as suitable subjects for the thinker, who "must finally and deliberately arrive at an indefinite refusal to be anything at all." In order to aid himself in this struggle to subject the irrational forces of life to the control of his pure thought, he also forces himself to submit to the laws of traditional versification. Through fear of yielding to automatism, he goes to the extent of rejecting finds come upon by pure chance, for to him poetry is inseparable from the discipline which maintains our consciousness in a state of perpetual tension. He writes :—

> The ultimate purity of our art demands of its disciples such prolonged and severe discipline that this absorbs all the natural joy of being a poet, and finally leaves nothing but the pride of never being satisfied.

This desire for perfection should in fact predominate in these days when, owing to the shattering of religious faith, writers are veritable spiritual guides. Novelists, who have a more wide-spread influence than poets, could guide certain souls towards the light, if, instead of delighting in exposing their weaknesses, they observed them as spectators, after the manner of M. Jouhandeau when he relates the vicissitudes of his married life. (His *Chroniques Maritales* have a resonance that may even be described as mystical.)

Indeed, the writer who depicts vice may, so far from deflecting his readers from it, tempt them to yield to it. If, then, modern playwrights, like the classical ones, in poetic language exalted the triumph of will over instinct, they would provide readers more suitably with the escape they seek than by showing them the spectacle of human misery. Is not the anguish of modern life swept away by the invigorating freshness of P. Claudel's work? Life is here inseparable from a joy which breaks forth into "a kind of sunlit jubilation" in a world rescued from despair by the certainty of the divine presence. Sacrifice itself here becomes regeneration, and the scenes in *L'Otage* (The Hostage) show that man finally attains to peace by overcoming his egoism and merging in the universal harmony. Here, too, the romantic exaltation of the personality is outstripped, for to this poet of the universe the aim of art is "a search for the underlying unities."

This explains the rôle of metaphor in P. Claudel's poetry, where no word, no image, can be considered in isolation, any more than the individual can be separated from totality. His lyricism is thus only the expression of his mysticism,

since he considers that "art and poetry are also things divine."

Thus the writer should become conscious of his mission and instead of writing anything, anyhow, externalize only the quintessence of himself. Endowed with the privilege of being more sensitive than his contemporaries, it is by the charm of his style and not by incoherent rubbish that he can let them glimpse an ideal. For the poet, the magic of words and images is a means of lifting his readers to the level of inspiration they reflect. It is this flight which then enables them to live better.

The writer who thus attains to the level of art does so only by making himself master, not only of his means of expression, but also of his own being. His sensibility will not be increased unless, rejecting all bias, he makes himself a receptacle for those numerous imponderables surrounding us, by becoming an echo of the world. But after thus enriching himself, he must hold himself aloof from his impressions, and look on them in the capacity of an impartial witness, so that he may reflect on them and grasp their unity, which is the expression of their harmony. This synthesis can be achieved only by a being who is able ceaselessly to develop his own personality, by trying to approach the ideal which intuition has revealed to him. Then only will literature be an art, to which only those can devote themselves for whom beauty is a conquest.

This will, which the artist must have if he is to create, is also strengthened by the struggle which it costs him to follow his calling. Society, indeed, barely encourages any form of disinterested activity, such as that of scholars and artists, so that they have to overthrow numerous prejudices before they can create. If they succeed, they can then make their mark on the century.

At present, however, social controversies are so bitter that a philosopher like J. P. Sartre considers that the writer must "enlist" in the party conflict and take up a political position. Whereas, between the two wars, discoveries about the unconscious led to the acceptance of a utilitarian concept of literature, enabling a tormented author to rid himself of his "complexes," intellectualism is now being attacked by those who wish to make art a fighting weapon. The priority once given to the inner life is now held by social life. The influence of Freud has been replaced by that of K. Marx and disinterested thought is now opposed by dialectical materialism, according to which "the important thing is no longer to understand the world, but to change it." Since exploration of the unconscious had thus revealed that the paradoxes which tear our lives apart arise from the clash of our own desires with social conditions, a third term had to be found, which was the synthesis of this apparent opposition between dreams and reality.

A reflection of the age is only a

starting-point towards an ideal far above the contingencies of time and space. Just as the scientist cannot make discoveries unless he raises himself above their practical application, so the writer will reveal an aspect of beauty only if he can free himself from the chaos of his inner life and the upheavals of the outer world. When he is detached both from himself and his contemporaries, he can direct them towards that light which he has the privilege of glimpsing, for his mission becomes more spiritual in proportion as his public's powers of perception are blunted by material cares. Literature is a luxury, and it will remain an art as long as writers, conscious of their privilege, preserve the independence required for creative thought to take flight.

Y. DUPLESSIS

SEEK IN ALL THINGS...

[Translated by C. B. NAUROTH from the Spanish original of DR. ENRIQUE GONZALEZ MARTINEZ OF MEXICO.—ED.]

Seek in all things for the soul and hidden
cipher; trust not appearance vain;
follow the scent of age-old truth
with prying eye and sharpened ear.

Be not the fool who before the virginal
imperfection of marble confined by clay
is deaf to the heart of the stone that intones
in silent rhythm the song of line.

Love the grace of life, the calm
of a swaying blossom, colour, landscape—
you will learn by degrees to decipher their message
and your soul will commune with the soul of things!

Every object possesses a tender smile,
an ineffable sorrow or mystery sombre—
who knows if dewdrops be not hidden tears?
who divines the secret of rustling breezes?

Subtle threads bind us to distant things;
every accent remote has fellow echoes—
Who knows where the wind wafts creature sighs?
Perhaps each wandering star is a soul!

Don't disdain the bird who with silver throat
sings complaints at evening or psalms to the dawn—
it's a soul that rejoices or a soul that laments...
it alone knows the cause for its sigh or its song.

Seek in all things for the soul and cipher:
you will learn their message to understand
when you feel the cosmic soul of landscape
and the cry of pain of a wounded tree....

WHAT LIFE HAS TAUGHT ME

[This autobiographical fragment by **Shri S. K. George** of Santiniketan has a message for fellow-seekers prompted by a similar idealistic urge, however different their religious and philosophical background. "The Path is one for all, the means to reach the goal must vary with the Pilgrims."—ED.]

I am about 50 years of age. That in itself is something of an achievement in a country where the average expectation of life is not more than 27. But words fail me to express my gratitude that the years of my life have fallen when a rare soul, the like of whom walks the earth once in a thousand years, moved across the Indian horizon, blazing a glorious trail, and passed on to become a star that will light the pilgrim path of humanity for ages to come. Whatever is significant in my life is what I have learnt of him and my feeble efforts to put it in practice.

But Gandhiji's influence did not fall on an wholly untilled or unsown ground. What it did was to bring to life, to nurture and water, a seed that had already been sown and had begun to sprout. That seed was "the word of the Kingdom of God," which Jesus had sown on earth and which he himself had declared was to spring up within the human heart and become a mighty tree casting its beneficent shadow all over the world, giving rest to the weary and the heavy-laden, strength to the faint-hearted and peace in a world of struggle. Born and brought up in a Christian home, there lay behind me centuries of the purest stream of Christian tradition untainted by the aggressiveness of Western Christianity. The noble examples of my father and mother, the former keeping his hands clean through many years of merchandising and the latter full of good works till the end of a long life, have left their permanent mark on me. My relations with them were unfortunately clouded towards their end, because after my education I would not take up a lucrative career and because their preceptors in church and society had taught them the doctrine of making the best of both worlds, of serving God *and* Mammon. This is succinctly illustrated by what a very respectable old man of our neighbourhood, one who had made good in life and to whom both my parents looked up, told my mother when the problem of my career was being discussed: "There is no problem. Let George accept the highest paid job he can get."

Far otherwise had I learned from my Master Jesus and my Guru Gandhi. Jesus had said: "Seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you," and Gandhiji had illustrated this precept unmistakably in a heroic life of seeking the primary things of life, everything else, power, influence, wealth,

coming to him unsought. After a period of about 30 years during which I have deliberately, though feebly, sought to serve God *and not* Mammon, I can unhesitatingly echo the great words of St. Augustine of old, to any young person faced with the problem of a career: "Seekest thou great things for thyself, seek them not." And such a choice results, not in thinness of life, but in life's enrichment to the fullest measure the soul is capable of. If you can let go the secondary things in the service of the primary, if you can attain to real detachment of spirit with regard to the so-called prizes of the world, then in literal truth

> Yours is the Earth and everything that's in it,
> And, which is more—you'll be a Man, my son!

But a person who sets out to serve his fellow-men will be foolish to expect the stones rolled out of his path. Very often he will find a few more rolled onto it by those he would serve. Two such in my path were: (1) the Church's demand that a worker for the Kingdom of God must for all time accept a fixed deposit of the Christian faith as formulated in 3rd and 4th century Church Councils, and (2) the State's demand, enforced by the Church, that even a servant of God must render unto Cæsar the things that are Cæsar's, Cæsar being the entrenched authority in any particular country and period. Again, not so had I learnt Christ under two of his greatest followers in modern days, Mahatma Gandhi and Dr. Albert Schweitzer. "Sincerity," according to Schweitzer, "is the foundation of the spiritual life." Christianity must, at all costs, come to terms with historical truth. Therefore, for the sake of Christ, I felt it my clearest duty to keep out of the service of the church founded and functioning in his name.

Further, the service of God demands everything, even *disobedience* to Cæsar's demands if they are based on untruth and injustice. It did hurt to dash one's foot against those stones. But any one who, in quiet obedience to what he believes to be the clear will of God for him, treads the steep and thorny path of duty will find, as I found, though my feet faltered many a time and though the ascent I have attained is inconspicuous, that underneath him are the Everlasting Arms and that within him and beside him is the Great Companion and Helper of men,

> the companion of the brave, the upholder of the loyal, the friend of the lover, the healer of the broken, the joy of the victorious,—the God who is spirit, the God who is love.

I have learned other things too. In fact I am only now beginning to see things in clearer perspective and have really no right to set down at this stage the lessons life has taught me. For I am yet only a very raw undergraduate in the great Spiritual University, which is what Life really is. I have yet to attain to balance of life with regard to many of its urges

and impulses. But perhaps it is not altogether unprofitable for a learner to share his unsolved problems with fellow undergraduates and to submit them for guidance to the judgment of those who have already graduated, some no doubt with honours.

Sex has been a disturbing element in my life, mainly because of repressions and inhibitions in early life. It is a fearsome urge in a man's life and can become an obsession and a disease. Many years of fairly happy married life have not wholly assuaged its acerbities and enabled me to attain to real chastity, which, according to the best definition I have come across of it, is " the harmony between body and mind in relation to sex." Much as I am fascinated by the bliss attainable in a happy monogamous marriage, a relationship in which a man and a woman are fused into one by an intimacy of association extending from the body right up to the highest reaches of the spirit,

> ...when feeling out of sight
> For the ends of Being and ideal Grace,

and though I regard it as providing the best environment for the bringing into being and the nurturing of children, I am not at all sure that a rigid, undissolvable monogamous tie is the last word in man-and-woman relationship. The spirit of mutual possessiveness between husband and wife and of joint possessiveness towards children is something that hinders free and joyous development for all concerned. A marital bond which stands in the way of either party's finding expression and growth through creative service, as it often does in these days when avenues of such service are increasingly open to women as well as to men, is a bondage indeed. And a system which denies to women engaged in such service the joys of motherhood unless she bends her neck to a life-long yoke of marriage, to my mind stands condemned. It is not that the world has not known and does not even now sanction other systems which ensure to women the full rights of womanhood without such bondage and to man freedom of adventure. I often wonder whether the ancient matriarchal system still surviving in Malabar and in the Khasi Hills, cannot be adapted to modern conditions to allow to man and woman full freedom and equality of both love and creative activity.

In common with all who have sought to understand the ways of Providence, I too have often been oppressed by the fact of unmerited suffering and the frustration of the good. I have seen the sycophant and the schemer succeeding and the good and the noble thwarted. I have seen the truth spoken by honest, simple folk, twisted by knaves to form a noose round the neck of the unwary truth-teller. Too often in this world of mingled good and evil do the wicked prosper and the meek go to the wall. The unscrupulous man of perverted genius often rises by spiral ascents to dizzy heights. But I hold with the ancient Hebrew Psalmist that the wicked great do

stand in slippery places, and that the more firmly they seek to stand on their dizzy heights the surer is their downfall. It has been no small encouragement to faith in the essential soundness of the Universe, in the abidingness of the ultimate values of Truth and Goodness, to have seen the rise and fall of more than one dictatorship in my own lifetime.

And there are some successes that are worse than failures, for they ruin the very causes which they seek and seem to further, by the corruptness of the means employed to achieve them, unless they are redeemed by a whole-hearted effort to make reparation for the wrongs done, unto the uttermost farthing, ere the final Arbiter of all human achievements writes "Failure" upon their seeming successes. Success in any sphere of human activity, whether in the service of God or of Mammon, demands wholeness of attention, unremitting effort and unswerving devotion. The good are often thwarted because they are often half-hearted and are unprepared to pay the full price for the ends they seek. The servants of Mammon are often wiser in their generation than the servants of righteousness. Jesus never gave sounder advice than when he bade his followers be as wise as serpents and as harmless as doves. And Gandhiji has shown how the good need not always be ineffective nor the great always corrupt.

I have also had to face the fact of frustration in its most poignant form, in Death, the last and greatest enemy of man. I was confronted with it in the passing away, some years ago, of one my two children, a dearly loved and very promising child of nine. The purpose and meaning of that I have yet to grasp. I cannot but regard it as an instance of frustration, a loss and a disaster. The end of life on earth is growth, fulfilment and fruition, for every form of it that comes to birth. I do not share the consolation, commonly cherished by my co-Christian believers, of that young life being preserved intact for all eternity to be restored to companionship with myself in a disembodied existence. But that does not mean that that little life blossomed and perished all in vain. The sweetness of her memory still survives and all children are dearer to me for her sake.

To foster and further life in oneself and all that lives around one is the end of existence. Unlike most of my co-religionists I hold it far more significant and helpful to think of life here on earth and beyond in terms, not of sin and salvation, of reward or punishment, but of failure and growth. Birth on this planet is pregnant with possibilities of unlimited growth to dimensions beyond anything that mortal eyes can perceive or mortal minds conceive. Evil is the other side of the medal, failure to realize life's possibilities. A god you might have been, a beast you chose to be.

In moments of failure and weakness I have thought that the forces of evil are stronger or more vigilant

to drag down than the forces of good to uplift. But experience of the provenient grace of God in my own life, of " the erring thought not into action wrought, of the wicked will betrayed and baffled still, of the heart from itself kept, " have convinced me that, however dark the clouds of ignorance and evil in the world, however wickedness seems to triumph, though a Christ dies on a cross and a Gandhi falls to an assassin's bullet, behind the dim unknown stands the Eternal, guaranteeing the final victory of good over evil. As to one's own future, I go undaunted forward in the sure conviction that has long been mine, a conviction voiced most clearly and without any taint of legend or fantasy, by that pioneer of the good life, Socrates, in whom the beauty of holiness shone with the splendour of the stars that abide: " Know this of a certainty, that nothing evil can happen to a good man, either in life or after death. "

S. K. GEORGE

SOCIAL SCIENCES—INTERNATIONAL APPROACH

The recent setting up, under the auspices of Unesco, of the International Universities Bureau proposed by the International Association of University Professors and Lecturers should facilitate co-ordination of the effort at the university level to make at least the educated people of all countries world-minded. That Association's further proposals for the establishment of an International Institute of the Social Sciences appear in its *Communication* for November 1949. The advantages of the international approach to the problems of methods in the social sciences, of psychology and pedagogy, of economics and trade, political science, etc., are obvious. The proponents urge not only the value from the scientific point of view, to teachers and research workers, of mutual discussion and exchange of ideas, but also, from the humanitarian point of view, the benefits of close international contacts between individuals and, further, that

> comparative studies should, in time, promote greater mutual understanding between the peoples of the world, through the development of man's knowledge, intelligence and social behaviour. In this manner, material and intellectual progress would be matched by a corresponding progress in the moral sphere.

It is conviction of the contribution which mutual understanding can make to mutual sympathy and harmonious co-operation that inspires the efforts of such an institution in this country as the Indian Institute of Culture at Bangalore to promote international contacts and to collaborate with Unesco and the United Nations in every way within its power. The proposed International Institute of the Social Sciences has our cordial wishes.

THE INDIAN WAY OF LIFE

[If younger civilizations seek the secret of India's survival as a living culture when almost all contemporary cultures of ancient times have faded from the scene, they will find it largely in the great ideals which have inspired her people from villager to king, all down the centuries. Some of these basic Indian ideals of life **Professor Diwan Chand Sharma**, formerly of the D.A.V. College, Lahore, discusses briefly here.—ED.]

Is there an Indian way of life? To many persons this question will sound irrelevant, if not impertinent. In many countries in the West and in the East the way of life is equated with standards of living, with some particular system of political thought, with certain institutions, ancient or modern, that colour life all along the line or with some system of philosophy which influences conduct and outlook. Yet this is an over-simplification of the problem. Our standards of living vary from year to year and our political thought is always in a state of flux. Institutions which are honoured today may be discredited tomorrow and a system of philosophy which holds the field today may become out-moded and obsolete in a short time. All these may be helpful in judging life on the surface, but these may not give us any clue to those inner reservoirs of the spirit which sustain a nation. To determine the way of life of a country, we must study the foundations of its life. These foundations always endure, though the superstructure changes or is modified in conformity with the spirit of the times. It is, in fact, this failure to comprehend the basic life of a country which is the parent of so much international misunderstanding. It is this which is responsible for so much international ill-will and it is this which engenders antagonism between one country and another.

Yet it is not easy to understand this spirit, which animates and shapes a nation or a country. In his epoch-making *Meditations*, Marcus Aurelius, the Emperor-philosopher, asks us to listen to our dæmon and to foster and develop it. But if every human being has a dæmon animating him, so has every nation. It is a word hard to define or to explain. I have tried in vain to find an equivalent for it. Shall we call it the soul? This is a handy word, but in the context of the Emperor's thought, it becomes inadequate. Shall we describe it as the spirit? But this outworn word fails to grip us. Even the word, psyche, which contemporary psychologists have made familiar, seems beggarly. Nor does Jung's collective unconscious satisfy me. Even this has its affiliations with similar words which have an unpleasant connotation. But without quarrelling about words I must say that the

way of life of a nation is determined by its dæmon. It is this which reveals itself, confusedly and even gropingly, in institutions, literature and philosophy of all kinds. To understand, therefore, the Indian way of life, we must understand the dæmon of India.

This is exactly what has been done, at least in the case of Europe, by Matthew Arnold. He discerned two basic tendencies in Europe which, phrase-maker as he was, he designated as Hellenism and Hebraism. According to him, the one emphasized knowledge and the other, conduct. "Know thyself" was the motto of the one and righteous conduct that of the other. But knowing oneself does not mean merely the understanding of our ego only in its individual aspect. It means a knowledge of it with reference to our social *milieu* and our natural environment. Conduct is not merely a social affair, but also a spiritual matter. Conduct, according to Arnold, is righteous action.

Taking my cue from Arnold, I can say that the Indian way of life can be summed up in four words, *dharma*, *artha*, *kama* and *moksha*. These are Sanskrit words, but this does not limit their validity with reference to any of the creeds or systems of thought which have held or are still holding sway in the subcontinent of India. These have been translated into many different languages in many different ways and yet they are the key-stone of the arch of the Indian way of life. India has been the meeting place of many cultures and religions and this diversity baffles many. But, if we analyze them, we shall find that all of them have exemplified these basic truths. It need not be denied that the emphasis upon each of them has not been the same, but this must be admitted: that these words are the focal points of all systems of thought and all ethical and spiritual systems.

The trouble arises when we try to find exact equivalents for these words in English or in any other language. When a difficulty like this arises, the best thing, in my opinion, is to have recourse to a familiar word, even though it may not be fully expressive. By *dharma* I, therefore, mean duty. This duty may be the categorical imperative of Kant or it may partake of the nature of what Wordsworth understood by it. Yet it was the Italian patriot, Mazzini, who came nearest to us in this respect. His three categories of duty, duty to one's family, to one's country and to humanity give us some idea of what Indians have understood through the ages by the word, *dharma*.

But into the Indian's conception of duty there enters another powerful element, namely, his duty to nature, sentient and non-sentient. It is for this reason that Mrs. Annie Besant, who was such a discerning student of things Indian, said that India's great gift to the world was to exalt the man dutiful. This basic idea she found running through our

scriptures and our systems of philosophy. It was this which she found like a refrain in our literature. It was this which she found embodied in all the creeds which Indians profess. Now this is not a very comforting or comfortable way of life. Nor is it easy to affirm it every day of our lives in individual as well as collective existence. But this *dharma* is always beckoning to us to keep to the right, though the difficult, path.

One of the greatest and noblest of Indian heroes is Shri Rama Chandra, the hero of the *Ramayana*, who has been immortalized in many epics, narratives and dramas and whom every Indian, educated or illiterate, knows and admires as the highest ideal of man. The reason why he is so dear to the Indians is simple. He represents the man dutiful in his highest manifestation. To say this is not to imply any comparison. It is a mere affirmation and not a challenge. The rational man, the economic man, the man of the middle way of life have all their justification, but somehow it is the man who obeys the dictates of duty at all costs that is beloved of Indians.

But this man of duty is not a scorner of the world and its goods and pleasures. The pursuit of *artha* or wealth is not an illegitimate or ignoble thing in the scheme of an Indian's life. Wealth represents material means and it is these which sustain and enrich individual and national existence. It is this which makes for individual and social well-being. It is true that in India, as elsewhere, lucre has been thought by some to be filthy, but these have been the persons who have advised us to renounce the world. The main stream of Indian thought has not been inimical to private or national wealth. It has been held by all thinkers that the accumulation of wealth, whether in one's private capacity or in the national sense, is not to be despised. It must be said that nowhere has ill-gotten wealth been the subject of praise. At the same time, private wealth has been looked upon as something which one holds in trust for the good of the nation or that of humanity. Everywhere the purity of wealth has been emphasised; that is to say, it has been laid down that wealth should be acquired through fair means and not through methods and devices which are antisocial. Wealthy men, moreover, have been asked to look upon their possessions as something of which they are custodians.

Nor is it to be forgotten that in the Indian scheme of life pleasure was not ruled out. The word "pleasure" has so many connotations that it has come to acquire a bad odour. Yet *kama* according to Indian thinkers and lawgivers was not self-indulgence or the wilful justification of one's desires. This pursuit of pleasure was a legitimate occupation, but it was subject to two conditions. In the first place, it was not to be antisocial and, in the second place, it was not to be an end in itself, something that, gradually and insidiously, saps spirit-

ual, moral and physical well-being. Even Bhartri, one of the most impassioned poets of India, who is identified in the eyes of some with the gospel of renunciation in its severest form, did not rule out the joy of living.

But the pursuit of liberation—*moksha*, from the bondage of the world, the flesh and the devil, has also been one of the noblest activities of man. In the Indian scheme of life it was not to be pursued in any kind of isolation, but concurrently and simultaneously with other things. The disinterested performance of duty, according to Lord Krishna, was enough to gain this emancipation. If one discharges one's duties rightly, one need not have recourse to penance, austerities and self-mortification for the achievement of this goal.

It should not, however, be understood that since I have used Sanskrit words to describe the Indian way of life, I mean by it any sectional way of life. I have used these words because with them every Indian is familiar. It is true that different words have been used in different languages and in different contexts, but if one enters into the inwardness of their meaning, they mean the same thing. The Indian way of life is, however, a synthesis of all these. It means this fourfold approach to life or this four-pronged attack on life, to use a military expression in describing something which is essentially peaceable. Nor must we forget that in all these things it is the social aspect that is implied. There are persons who think that the Indian way of life is individualistic, one-sided, isolationist, but this is not so. The Indian way of life is social, co-operative and comprehensive. It takes into account both the body and the soul, the individual as well as society. It is self-regarding as well as other-regarding. Dean Inge has said, in a recent article, that a combination of mysticism and humanitarianism can save the world. In these basic concepts of the Indian way of life there is a happy combination of these two.

DIWAN CHAND SHARMA

HEREDITY AS IT AFFECTS IMMORTALITY

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" As above, so below; as within, so without. "

In writing on the subject of Heredity it may now be taken for granted that readers are acquainted with the Chromosome theory of Inheritance, and most probably with the more recently discovered hereditary factors—known as *Genes*. The chromosomes are evidently the germ-plasm, discovered and examined by Weismann some sixty years ago, which substance carries the genes. These are found as paired elements, which are held together in a definite number of linkage groups in the germinal plasm, and the pairs separate when the germ cells mature, so that each germ cell would contain one set only of the genes. Then an orderly interchange takes place at times, between the elements in corresponding linkage groups. Though this theory has been fully worked out only on the lower animals, it is generally accepted as applying to man, and much valuable work has been done on the subject. The results give information on the inheritance of physical characters, on such conditions as colour-blindness, and on some health conditions; and new ideas have been formulated on the predetermination of sex, by means of the sex chromosomes. Our scientific views having been broadened on the subject of atoms, electrons, vibrations, and all that goes with the study of relativity, fresh and further vistas open up before us, and even the most materialistic scientists do not suggest that the microscope and known chemical reactions provide the final knowledge on Heredity.

Since Psychologists and others have accepted the reality of psychic as well as physical emanations, we are better able to consider Odorigen, the name given by Professor Jaeger, of Stuttgart, to a substance that he worked on in the last century. This volatile odorous matter, which was proved to be individual (or personal) for each animal or human being was stated to be a possible link between *Jiva* (universal life) and gross matter. This aspect of the case gives some clue as to the manner in which the Ego, seeking to be reborn, is attracted to a particular race, family, or parentage, or even a special embryo, by the emanations of the parents providing sympathetic attractions. Does the scent carry the *Skandhas?* Naturally, the particular body, environment, etc. are the Ego's

just due, owing to previous Karma, for " Heredity in the case of *human* incarnations is the servant of the law of Karma, " and the Law of Affinity governs the choice of the future encasement of the Ego for this reason. From this we may already see that Heredity, without the law of Karma, can apply only to the lower principles of man, and that we cannot avoid Karma, however much we might wish to do so. In fact, the Karma taken over from one life to another is really all that we have of personal immortality.

Modern research on the transmission of characteristics from parent to child applies mainly to the physical body, with observations and speculations on the inheritance of mental characters, so the scientific findings do not help us very much in solving the problems surrounding the higher principles of man. Truly did H. P. Blavatsky call Occultism " the complement and missing soul " of materialistic science. The whole subject is incomprehensible unless one is prepared to consider the prototype (invisible to our finite perceptions) of the recognised visible atom or organ ; also one must accept the sevenfold constitution of all that is, and the seven planes of consciousness, interblending one with the other. This brings us to the consciousness of each cell or organ, which has a memory and a consciousness of its own, a past and a future, just as much as has the whole plant, the animal, the man or the universe.

If we try to consider that the genes, carried in the chromosomes, and passed from parent to child, may be sevenfold ; and that certain physical characteristics are being transmitted by the gene, the law of analogy suggests the probability of mental and moral qualities being carried over by the invisible counterparts of the hereditary factors. In writing of the physical aspect of Heredity, *The Secret Doctrine* says :—

> Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this ; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.
>
> (Vol. I, p. 282)

How very much Heredity is the servant may be seen in another quotation from the same source :—

> *Our* human forms have existed in the Eternity as astral or ethereal prototypes ; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence*. After which, when this human *Upadhi*, or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them*. Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed the human shape. "

Another illuminating view-point is that the germ-plasm is the immortal portion of our bodies, and that the germinal cells do not have their origin in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.

Taking for granted the seven principles of man, we consider the fifth as a duality; the Lower Mind, which belongs to the more finite and material part of the being, and the Higher Mind, which, when united with the sixth and seventh principles, becomes the immortal Ego. With regard to this Higher Mind (or Manas), we are told in *The Secret Doctrine*, that it was the "Sons of Will and Yoga" who provided man with Mind, and they, these "Sons of Wisdom" were created in the Third Race, by "the Lords of Wisdom," the Divine Androgynes. These great Beings represent the first full incarnation of the Mind Principle, which is much higher than our mentality, for these Beings had "already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter."

Regarding this Mind principle as dual, we can better understand what H. P. Blavatsky wrote in *Lucifer*, 1890, where she certainly explains something of the function of the germ-plasm, and the hereditary factors, as they act on a higher plane of consciousness than the merely physical. She wrote:—

It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain *viâ the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain.

The Occult teaching also says that every living creature and thing on earth, including man, evolved from *one common primal form*. As physical man is the product of the evolutionary forces of nature through a numberless series of transformations, so we find, scientifically proved, that man passed through the same various modes of reproduction as have other animals. He divided himself, first by fission and then by budding; gave out spores; became hermaphrodite; gave birth parthogenetically to his young; he produced eggs, without any fructifying element; then eggs, with fertilization; and, after the division of the sexes, sexual union became universal law for man and most other animals. Referring to evolution through the vegetable and animal forms, it is stated in *The Secret Doctrine* that "the Unity of Type common, in a sense, to all the animal and human kingdoms, is not a proof of the con-

sanguinity of *all* organic forms, but a witness to the essential unity of the 'ground-plan' Nature has followed in fashioning her creatures."

The interaction between the lower and higher principles is brought out by consideration of the "life-atoms," which would now, probably, be called electrons. These are not entirely lost when a man dies, as those best impregnated with the life-principle are partially transmitted from father to son by heredity, and partially are drawn once more together, and become the animating principle of the new body in every fresh incarnation. As the individual Soul (or reincarnating Ego) is the same, so are the atoms of the lower principles, drawn by affinity and Karmic law always to the same individuality in a series of various bodies. Further details on this fascinating subject may be found in *The Secret Doctrine*, Vol. II. It is there stated also that

> Haeckel's 'wave motion of living particles' becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son.

In these notes, it is presupposed that the reader accepts the sevenfold composition of man, and believes that the Personal Ego is a combination of the five lower principles, while the Individuality, or reincarnating Ego, is a combination of the fifth, sixth and seventh. It is obvious that the lower, material mind belongs to the personal, limited Ego, while the spiritual portion of the Mind goes with Buddhi, the Spiritual Soul, and Atma, the Higher or Universal Self, to form the reincarnating Ego.

It will be seen that any action which Heredity, as generally considered, can have on immortality is chiefly through environment and opportunities, provided by the parents and family "chosen" by the Ego, which give it more or less assistance in its spiritual growth and development. It is we ourselves who tend and cherish the "immortal spark"; it is we who so make our Karma that the Ego, at each rebirth, shall have better and better attributes, tendencies, etc., to carry into the new life, and so create an improved environment. It is said in *The Mahatma Letters*:—

> It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, *viz.*,—that our last desire may not be unfavourable to our future progress—that we have to watch our actions and control our passions and desires throughout our whole earthly career.

When we discuss so easily resemblances between parents and children, and show surprise that capable parents do not always produce brilliant, or even very intelligent off-

spring, we seldom realize that we speak of external and physical characters chiefly. It is, of course, true that the parents have great influence on the character of the child; at conception, during the gestative period, and during the early years of life, especially the first seven years. The mother who feeds her babe with her own breast milk, is giving thoughts, feelings and moral training to the infant, and all family life provides training and opportunity to develop the good and evil in the character.

From the material view-point, it becomes necessary to assimilate the oft-repeated axiom that life is a training ground for the *soul*, if by *soul* we mean the Individual or reincarnating Ego, and not the psyche or lower mind, with which the humanity of the present day appears to be so much preoccupied. Since science can find no hereditary factor for humanness, these problems always bring us back to the unerring law of Karma, which adjusts effect to cause on the physical, mental and spiritual planes of being, and which may be called the law of the readjustment of disturbed equilibrium—Harmony being the supreme LAW.

The teaching of Occult Science is that our lives on earth are useless, if we cannot make of them a means for the development of the higher man and the ultimate realization of the GOD WITHIN. Then, and then only, can we attain true conscious immortality, and until that consummation, we must be content to bear in mind the saying of the Kabbalists: "The stone becomes a plant; the plant an animal; the animal a man; and the man becomes a god or spirit." But when the man obtains his human mentality and free-will, it depends on him whether he goes forward to his spiritual freedom, or sinks back into animalism. So many of us would seem to have been born too soon in human shape.

Heredity then, in its usually accepted meaning, does not promise us any conscious immortality; it provides a physical means for the carrying over of certain characters from parents to offspring. When, however, we accept the supersensuous, self-conscious atom (or electron), invisible to us, we may form some vague picture in our imagination of a higher form of Heredity, acting on planes of which we now know little or nothing. The sevenfold composition of all that is makes it possible that the higher counterparts of our known visible cells may be more valuable servants to the law of Karma than those we can identify with the help of the microscope.

IRENE BASTOW HUDSON

NEW BOOKS AND OLD

FOUR POETS *

Shall we read the poets, or shall we read about them? Poetolatry is apt to be dry-as-dust, presumptuous, or irrelevant; yet sometimes the biography of a poet, even a collection of his letters, is almost as exciting as the poetry itself. Likewise, although much of what passes for literary criticism, especially criticism of poetry, is tentative, obvious, or fanciful, now and then one comes across a piece of creative criticism,—De Quincey on the Porter Scene in *Macbeth* or Ruskin on St. Peter's speech in *Lycidas*—which is nearly as memorable a voyage of discovery as the original piece. It has been wisely remarked that next to the pleasure of reading poetry comes the pleasure of reading about poets or about poetry. Here is a batch of well-produced books which help us—albeit from different angles and also with varying reactions—to exchange pulse-beats with four great poets, Shakespeare, Keats, Whitman and Walter de la Mare. The juxtaposition is accidental, but the resulting enlightenment will be perennial.

Shakespeare, of course, was a poetic demiurge, the marvellous creator of his own unique world. The inhabitants of this strange kingdom partake in something of their creator's uniqueness as also his essential humanity and triumphant universality. On the other hand, some of his tragic heroes—Hamlet, Macbeth and Lear, for instance—are more than men; they are rather apocalyptic visions of spiritual realities. Hamlet's ascent from the abyss of his doubts to the sunlit heights of unquestioning belief in the ways of Providence is as striking as Macbeth's descent from the safe rock of loyalty and warrior glory to the deep pit of callous ingratitude and cowardly murder. Mr. Walker is both a penetrating and a wise critic. The text of his thesis may be given in his own words: "Hamlet is noble despite his world; the world is noble despite Macbeth"; and again: "If Hamlet is a study of moral man in an immoral society, Macbeth is a study of immoral man in a moral universe." Macbeth succumbs to supernatural soliciting and to his wife's persuasions only because he has already fatally surrendered to the evil promptings within. Nature receives a rude shock; the normal order is upturned; but the balance is restored at last, the tremor passes away, the nightmare is fully spent. Mr. Walker's analysis of the play is most illuminating, and his study will send the reader back to the original, as eager and excited as ever.

The revised and enlarged edition of Miss Hewlett's biography of Keats is a sumptuous work, reliable and readable

* *The Time Is Free*: A Study of *Macbeth*. By Roy Walker. (Andrew Dakers, London. 8*s*. 6*d*.); *A Life of John Keats*. By Dorothy Hewlett. (Hurst and Blackett, London. 25*s*.); *The Wound Dresser: Letters Written to His Mother from the Hospitals in Washington During the Civil War*. By Walt Whitman. (The Bodley Press, New York. $3.00); *Walter de la Mare: A Study of His Poetry*. By Henry Charles Duffin. (Sidgwick and Jackson, London. 8*s*. 6*d*.)

at the same time. While Miss Hewlett is inspired by a warm and generous sympathy, she is careful to keep clear of the merely sentimental. It is good to be assured by her that Fanny Brawne was no heartless flirt but a girl of parts who really loved Keats and would have made an excellent wife for him. It is true that Keats's letters are his best—the only possible—biography, and it is not the least of the merits of Miss Hewlett's book that she has freely and appropriately drawn from them.

Whitman was an elemental, almost a Homeric, force in modern literature. While everybody is familiar with *Leaves of Grass*, as individual a work of poetic genius as any in the whole range of literature, his letters and his other prose writings are not as widely known. *The Wound Dresser* lifts the veil from one significant episode in Whitman's life—his work in the hospitals during the American Civil War. Whitman was, no doubt, in his own words, "an independent missionary." He ministered to the wounded, not with his hand, but with his heart; he nursed the brave young lads who were fighting death and despair mainly by spiritual means—by a thousand and one little acts of kindness and sympathy and love—and restored them at last to good health and good cheer. The letters, being written to his mother, are Whitman at his kindliest, and reveal the unplumbed depths of goodness and humanity that lay concealed beneath the rugged exterior of the man.

Mr. H. C. Duffin's monograph on Walter de la Mare's poetry is a meritorious piece of work. Poetry like de la Mare's does not easily lend itself to satisfactory exegesis. Mr. Duffin, however, has made the best of a difficult job and produced a useful, unpretentious and authoritative book. Mr. de la Mare's poems—*Listeners*, *Motley*, and *Arabia*, for example—have, in Sri Aurobindo's words, "an unfailing beauty of language and rhythm and an inspired loveliness of fancy." He is neither a rebel nor an escapist; irony and satire are both absent from his poetry; and he is not bursting with a message either. He realizes that appearances are not all, he scents hidden intensities, and sometimes he catches them—as the shower catches the sunshine—in his poetry. For an instant the rainbow dazzles us—but before we recover from our trance of delight the enchantment fades away. The glimpsed wonder is but a vague memory, and so a wistfulness sets in. But earth is crammed with heaven everywhere; another unpredictable moment, and the wonder is repeated. Mr. de la Mare, then, "keeps alive an endless wonder in the visible world suspended between God and man."

Poets, it is true, have the vision and faculty divine, but they too are human, and share human emotions, thoughts, fears, rages and ecstasies equally with other men. They are of this world, but they dream of another as well, and their visions and nightmares are of immeasurable value for us. These four memoirs help us in their different ways to gain a certain degree of intimacy with poetic powers and personalities so various as Shakespeare, Keats, Whitman and de la Mare.

K. R. Srinivasa Iyengar

AN IMPORTANT VOLUME *

This book is intended to meet the requirements of the general reader seriously interested in Indian Vedic Philosophy. Its main subject-matter is similar to that of its distinguished author's earlier study, *The Outlines of Indian Philosophy*. While Mr. Hiriyanna's later volume omits much that was included in the earlier, it embodies some important additions, notably relating to the Buddhist doctrine as originally taught by Gautama Buddha. This more complete doctrine, as it has been reconstructed and interpreted by scholars in recent years, is, naturally, of enormous interest to all students of Buddhism.

Although this book is claimed by its author to be intended for the "general reader," it still remains highly specialized in parts and seems perhaps too full here and there of material of strictly academic interest. Scholastic patience and interest are required to follow the numerous divisions of the schools of thought that have been elaborated from the teachings of their respective founders, by followers sometimes stronger in devotion than in perception. The statements of the greatest religious teachers have always been simple and direct; whereas the work of their interpreters and disciples has all too frequently introduced intricacies and confusion, so that the clear and forceful original message has been overlaid if not obliterated.

The *Rig Veda* is the source of our knowledge of Indian philosophic thought. The Veda, as is well-known, is a composite work consisting broadly of Mantras and Brāhmanas. Their origins are lost in the mists of antiquity, and no precise dates can yet be assigned to them. The Indians themselves have habitually exhibited such an indifference to time and place that the exact sources of their ancient chronicles cannot be discovered. Occidental scholars place these scriptures at least three hundred years earlier than the oldest book of the Christian Bible. Certainly, they must be pre-Buddhistic, for Gautama Buddha, in his discourses, refers to them as ancient authorities, from which it may be conjectured that they are not less than 3,000 years old.

The Mantras are a collection of spells, magical invocations, and religious hymns and rituals. There is, naturally, an unbridgeable gap between the picture they present of a universe governed by a host of invisible minor deities, goddesses and spirits, and the modern monistic view of the world. The Brāhmanas, on the other hand, comprise some of the early Upanishads and express, in highly condensed if unsystematic phraseology, the ethical, metaphysical, and philosophical concepts of the ancient Hindu culture.

The urgent need of the West for knowledge of the eternal wisdom of Eastern philosophic thought is most worthily met by Mr. Hiriyanna's careful and closely accurate account of the ideas and the ethos of ancient India as revealed in its literature, which embodies religious and philosophic concepts without rival in the history of the world. Mr. Hiriyanna is one of the

* *The Essentials of Indian Philosophy*. By M. HIRIYANNA, M.A. (George Allen and Unwin, Ltd., London. 216 pp. 1949. 12*s*. 6*d*.)

foremost authorities on Indian philosophy, and his presentation of its essential features and characteristics within the compass of a slender volume is a considerable achievement.

It is characteristic of Indian thought that, from ancient times, religion and philosophy are inseparable. As Lin Yutang has said, "Hindu philosophy and the knowledge of God are inseparable." The West is only very tardily coming to the realization of the existence of a well of spiritually refreshing waters from which it must drink deeply if it would restore its thinking and its behaviour to truly healthy and fruitful results. Western philosophers have pondered and analyzed the problems of life; but, with all their vast learning and their familiarity with the varied literature bearing on them, they remain, for the most part, strangely deficient in spiritual vitality and insight. Their knowledge has been gained at the expense of life and true wisdom; so that both philosophy and religion have become invested with a dangerously sterile quality.

Scientists and philosophers of the West are still too much concerned with the bits and broken pieces of the Universe; whereas the Eastern mind has always recognized the wisdom of trying to comprehend the Whole. The cosmic process can have little significance in any integral sense while we concentrate upon isolated fragments. It can stand complete and instantaneous only by the full development of the World-Mind.

Mr. Hiriyanna's book makes it plain, both directly and by inference, that the modern age will neglect at its peril the profound and eternal insights and intuitions of the lineage of India's great sages. It is imperative for the world to combine and harmonize the heritage of the East's ancient past with the achievements and realizations of the modern West. Western philosophy has illuminated a few arbitrarily selected points in the field of human life at the expense of others to which it is still blind or unresponsive. We of today have lost some basic, fundamental and essential link with the deeper world of the spirit, with the result that there is abroad everywhere an absence of that joy, creativeness and freedom which we rightly associate with the wisdom of the East.

VICTOR RIENAECKER

UNESCO PUBLICATIONS *

These very different symposia are both designed to further Unesco's aim of promoting inter-cultural understanding. Distinguished writers of many countries contribute to one or the other volume; Benedetto Croce and Thomas Mann to both, as also Jacques Maritain, who introduces the *Human Rights* volume.

It implies no derogation to the essays in the *Goethe* collection to find that among the most luminous passages are

* *Goethe : Unesco's Homage on the Occasion of the Two Hundredth Anniversary of His Birth.* (Unesco Publication 411, Unesco, Paris. 179 pp. 1949); *Human Rights : Comments and Interpretations : A Symposium.* Edited by UNESCO. (Allan Wingate, London and New York. 288 pp. 1949. 15s.)

those quoted from the master thinker, different aspects of whose many-sided genius these 13 writers praise.

Goethe's "seeking with the soul for the Grecian land" as quoted from his *Iphigenia* in Ernst Beutler's opening essay, did not prevent his being a universalist, maintaining, in the words quoted by Léopold Sedar Senghor as "Goethe's message to the 'New Negroes,'": "Every man has his own way of being Greek, but Greek he must be." Goethe recognized, Mr. Beutler reminds us, that "National literature is now rather an unmeaning term: the time of World-literature is at hand, and everyone must strive to hasten the approach of that epoch." It has taken over a century for the world to catch up with that recognition and to set up Unesco to work for it.

Goethe's respect for all created things, which Mr. Carl J. Burckhardt finds lies at the root of his concept of justice, is expressed in another quotation which seems to offer a formula for the reconciliation of the interests of individual and society with which the essays in the *Human Rights* volume are concerned:—

> This is the token of divinity in the organization of the world: regarded in its own place and time, each individual item assumes an importance equal to that of the whole.

There are 32 contributors to the other Unesco volume. The essays necessarily vary in interest and value. Harold J. Laski, in one of the most forceful essays in the book, warns against a declaration of human rights unless the nations are prepared to implement it. It seems to be quite generally conceded that a very large measure of State interference is necessary for the securing of equal opportunities for all, but it is depressing to find one contributor, P. Teilhard de Chardin, accepting "the 'totalization' of humanity" as inevitable. Once concede that the unified group "must one day become the organic and psychic culminating point of humanity," and we are perilously close to taking the ant-hill as our ideal for society. Humayun Kabir does well to point out that "once the basic requirements of food, clothing and housing have been met" freedom may be more important to the individual than claims to the extension of his "rights."

Chung-Sho Lo brings out the early difficulty experienced in finding a Chinese equivalent for "rights"—a difficulty which Sanskrit shares. S. V. Puntambekar presents the Indian concept in maintaining that "human freedoms require as counterparts human virtues or controls."

Many good points are made but the letter from Gandhiji to the Director-General of Unesco, dated 25th May 1947, which is given pride of place, contains the most pregnant formula of all:—

> I learnt from my illiterate but wise mother that all rights to be deserved and preserved came from duty well done....Every other right can be shown to be a usurpation hardly worth fighting for.

E. M. HOUGH

A Century of Vivisection and Anti-vivisection: A Study of Their Effect upon Science, Medicine and Human Life during the Past Hundred Years. By E. WESTACOTT. (The C. W. Daniel Company, Ltd., Ashingdon, Rochford, Essex. 675 pp. 1949. 25*s.*); *A Philosophy of Healing and a Practical Presentation of Homœopathic Principles.* By FRANK WATT. (The C. W. Daniel Company, Ltd., England. 61 pp. 1949. 3*s.* 6*d.*); *I Accuse the Doctors: Being a Candid Commentary on the hostility shown by the Leaders of the Medical Profession towards the healing art of Osteopathy; and how the public suffers in consequence.* By SIDNEY HORLER. (Alvin Redman, Ltd., London. 149 pp. 1949. 2*s.* 6*d.*)

Vivisectors claim that only by torturing living animals can they find the causes and cures of disease in human beings. Mrs. E. Westacott, an article by whom on "The Challenge of Vivisection" was published in the October 1947 *Aryan Path,* demonstrates the fallacy of such a claim. Out of the mouths of their own colleagues the vivisectors stand condemned. All praise to the medical men and scientists who have had the courage to raise their voices against vivisection! Such criminal methods, as G. B. Shaw pertinently calls them, are not only unnecessary but can lead to false conclusions. We hope that this book, with its impartial documentary evidence, will be widely read.

Mr. Watt's little book describes Homœopathic principles in simple language. Mr. Sidney Horler, the famous writer of detective stories, takes up the cudgels for the Osteopaths. His book is aptly described in his subtitle. The last few lines of his preface are strangely reminiscent of some words by H. P. Blavatsky, who fought the orthodox medical scientists of her day, and accused the vivisectors of being unconscious sorcerers.

MORFORWYN HUGHES

Shaw on Vivisection. Compiled and edited by G. H. BOWKER for The National Anti-Vivisection Society. (George Allen and Unwin, Ltd., London. 65 pp. 1949. 5*s.*)

Now the facts of life prove plainly that public opinion everywhere is invariably inert, usually foolish, and always suspicious of change. It has to be prodded violently in order to make it understand that anything it is accustomed to ought to be altered. Shaw's influence on the thought and feeling of his age is largely, perhaps mainly, due to the violence, the exaggeration, with which he has attacked what he considers to be wrong, mistaken or unreasonable.

Some people imperfectly acquainted with human nature may raise their eyebrows at many of Shaw's diatribes against vivisection. "Why not appeal to reason?" they might ask. Shaw does that, but he knows very well that appeals to reason are waste of breath unless they are coupled with something that "stabs the spirit wide awake," compels attention, surprises and shocks. He knows it is necessary to startle and even to outrage public opinion in order to abolish an evil.

And how magnificently he can do that! What a master of invective he is! Take this indictment of surgery as it

has developed during the past half century or so:—

> Here is the surgeon under a strain of temptation which only the highest standards of honour and devotion can resist. We are helpless in his hands: we must deliver our bodies and those of our husbands and wives and children up to him to be mutilated on his simple assurance that if we refuse the penalty is death. He can make sums of money ranging from tens to hundreds and even thousands of guineas in a few hours by imposing useless operations on us. He can persist in treatments that prevent natural curing instead of hastening it; tempt us to call him in by promises of cures and intimidate us by threats of death: in short, exercise powers over us for claiming which kings have lost their heads and popes and inquisitors their dominion over half the world. Against the abuse of such powers we have no security except the surgeon's humanity and magnanimity.

That surgeons in general are humane and magnanimous Shaw would of course cheerfully admit, just as he would grant that many vivisectors are sincere in their belief that they are serving humanity. How deluded they are this little book shows with atomic force.

From one angle the question really is, he says, Do you believe in a moral relation between man and beast? Or do you deny any such relation and claim the right to be as cruel to animals as you please? From another angle vivisection is a back number, an exploded delusion. More and more doctors recognise that few experiments on animals have any value and that the results of those few could have been obtained by other methods. Prevention of disease by natural means is now the aim of all enlightened members of the medical profession and, to that, vivisection has contributed not at all.

HAMILTON FYFE

The Scheme of Things. By ROBERT N. KOTZE. (Andrew Dakers Ltd., London. 159 pp. 1949. 10s. 6*d*.)

In this book the earnest author attempts the impossible. He tries to compose a "scheme of things" using four popular ingredients, namely: A personal God (however named); a universe part animate and part inanimate; the straight-line evolution theory of modern science; and man as an evolving animal, along with two others irreconcilable with these, namely, Reincarnation and Karma. The mixture could not possibly jell.

Mr. Kotzé offers his theories humbly and sincerely. He gives credit to the Theosophical Society for having spread in the West the knowledge of reincarnation, which teaching is the crux of his scheme. Clearly, however, he has not been a student of the genuine Theosophy of H. P. Blavatsky which could straighten out all his perplexities; he has apparently browsed instead in pseudo-theosophical writings. Hence the utter illogicality of his "scheme" and its gaps—which he himself sees in part.

He writes from and for the ordinary Western view-point, not taking into account the vast philosophical and scientific literature of the ancient East. And this well-intentioned book even illustrates how ethics become unsound when not based on correct metaphysics and philosophy.

E. P. T.

Yoga : The Method of Re-integration. By ALAIN DANIELOU. (Christopher Johnson, London. 165 pp. 1949. 16*s*.)

Monsieur Daniélou has already made a name for himself as a reliable Indologist. Modern scholars are revising their way of approach to ancient texts. The endeavour now is not to interpret the text so much as to let the text interpret itself. The accusation against Western scholars and Indian scholars trained in the Western manner has been that they put their own meaning into the text ; they seek to bring out that sense which favours or suits a particular theory or view of theirs. Thus, it is said, many of the well-known histories of Indian philosophy written in the European style do not give correct versions of the Indian schools : these are denuded of their most vital part, their special Indian character, and made to wear some garb of Europeanism in the mode of thinking as well as in the mode of arriving at conclusions.

Monsieur Daniélou presents in this small volume authentic texts relating to the practice of Yoga, which he translates as "re-integration." The original Sanskrit texts are given all together in an appendix, the body of the book containing the translations with just a few explanatory notes to link them up. The texts chosen embrace a fairly large variety of the principal systems of Yoga from Hatha Yoga (dealing almost exclusively with the physical modes of the discipline) to the other end concerned purely with the movements of thought and consciousness that is Jnana Yoga. The book is an epitome or digest of formulas, a manual or *aide-mémoire* for the sadhak, the practicant, to take note of exactly what he has to do, how he is to proceed in the task of forging or establishing *union*, which means purifying and disciplining the nature, widening and heightening the consciousness. The philosophical, the metaphysical and even the purely psychological aspect of the sadhana does not fall within the scope of the author which is that of practice and not of theory.

The texts are well-chosen and from authoritative sources. The translation also, on the whole, is well done and reliable. Only, as we all know, it is not easy to render the technical terms into a non-Indian language. For example, when one translates *anahata* as "unstruck sound," well, it does not carry much sense, at least it loses all the atmosphere and living flavour of the original phrase : the true sense, we venture to say, is something akin to that carried by the word "immaculate." The transliteration too in places is not without error, *e.g.*, *anavasthitwa*, I suppose, is to be read as *anavasthitatwa*, as in the text ; *bhumi* again would naturally be with a long u (p. 119).

Naturally such a book, since it is only a compilation and an epitomisation, cannot stand comparison with living source books like the Upanishads or the *Gita*. All rules and regulations seek to mechanise a movement which, in Yoga especially, is something subtle, supple, varying and supremely living. But the book, of course, is not meant to replace the voice of the Guru (as the publisher himself points out) : it gives a chart or systems of charts interesting to those who are curious to have an idea of the technique associated with the psychological discipline of Yoga, although deeper mysteries lie ahead and beyond.

NOLINI KANTA GUPTA

Myths of Middle India. By VERRIER ELWIN. (Oxford University Press. 532 pp. 1949. Rs. 15/-).

As in most of Dr. Elwin's books, psychologists and sociologists will find abundant material scattered through these legends of Indian primitive tribes. Myths, as the Introduction points out, are now credited with some historical value.

This book, the author says, "Like a Purana . . . abounds in phantastic stories which are unreal with unusual names and far-fetched analogies." Though to a great extent true of the myths of Middle India, a student of history would be reluctant to accept the implication that a Purana contains only phantastic stories and unreal names. This view was taken by Western scholars in the last century; but today a student of history would feel inclined to treat the Puranas, however phantastic their stories, as one of the sources for the history of ancient India.

The book reveals the author's energy in seeking intimate knowledge of the customs and life common to these tribes. For some of the traditions and legends these tribes are apparently indebted to the Puranic and Epic tradition of the Hindus. They bear witness also to the intimacy between myth and magic. Some of the stories read like romances but they portray the everyday life of the people, the vital realities and sometimes the seriousness of their ancient customs.

Part I deals with man and the universe. Here are pictured the tribal notions of the creation of the world and of mankind, of the origin of wind and rain and the origin of fire. Part II deals with the tribal notions of the natural world. Seven chapters deal with the beginnings of minerals, trees and flowers, arthropods, reptiles, fishes, birds and mammals. Part III is of more than passing interest. It has innumerable episodes, some of them amusing, as in Chapters 12 and 18. Chapter 13 deals with the invention of implements like the yoke and the plough. Still more interesting, though relatively modern, is the story of tobacco. Diseases, the stories bring out, are commonly believed by the tribes to be due to supernatural visitations, most of which propitiation can avert. Chapter 19 contains a number of stories about Death. The last Part, dealing with human institutions, evokes the same interest. Here we find numerous tribal beliefs and customs on religion, magic and taboo. The last chapter is devoted to the origins of dancing among the tribal people.

The author has furnished a glossary of tribes and castes, besides a comprehensive bibliography and an elaborate motif index. This book shows the patience with which the author has collected the material, which would be of great interest for a student of folklore, though the stories are discursive and mythological. At first sight the reader may regard the book as something like the *Panchatantra* tales, intended for school children. It is, however, wrong to treat a book like this so lightly, for it contains deep-rooted tribal traditions which, if closely studied, may reveal facts of scientific value.

V. R. R. DIKSHITAR

Back to the Sun: On Three Typical Grades of Occult Awareness. By CHARLES WHITBY, B.A., M.D. (Cantab.) (C. and J. Temple, Ltd., London. 196 pp. 1949. 12*s.* 6*d.*)

Dr. Whitby sees human evolution as an advance in consciousness from the physical or terrestrial through the psychic or lunar to the spiritual or Solar level, the last step lying ahead for the race as a whole. He vigorously challenges the anthropologists' arid assumption of religion and magic having ever had an exclusively utilitarian motive. He inclines strongly, partly on analogy, to a Golden Age of greater sensitivity to supersensuous influence, when higher Beings watched over child humanity and "set men's feet at the outset on a path from which, all too soon, they wandered astray." But then what becomes of "the development of religion," which he accepts?

Dr. Whitby has constructive suggestions on the insuperable obstacle presented by wrong thinking to intuitional illumination; on the dedicated life of the ancient scientists, when the search for truth included metaphysics; on the distinction between cerebration and real thinking; on "the inward path," "revealed by the wisdom of the ages"; on man's predisposition to believe in the fact of survival. He presents impressive evidence for the moral law, and his final tentative "tomorrow?" may refer to Reincarnation. He quotes more than once from a reprint of the "Stanzas of Dzyan" from *The Secret Doctrine* of Madame H. P. Blavatsky, but gives a book of Manly Hall's as the source of one quotation ascribed to her; a book of René Guénon's for another. He would find much of direct value to his thesis in her books themselves.

E. M. H.

Letters to My Son. DAGOBERT D. RUNES. (Philosophical Library, New York. 92 pp. 1949. $2.75)

The writer of these letters, which contain many wise and noble precepts, wants to prepare his son for life in a world he himself has found full of agony and unsolved problems. He exhorts him to develop self-dependence, to take an active part in the struggle against man's inhumanity to man, to espouse the cause of the weak—always—against the strong. He warns him to avoid the folly of thinking that success is the true road to satisfaction. "Remember," he writes, "the true measure of success in life lies in production for use and the welfare of the community. And of all failings, the ugliest is the lust for personal success."

It is a pity that in some passages he imprints upon his son's mind the bitterness which he himself feels as the result of his hard experience as a member of the Jewish race. Would it not have been better and more in accord with the high tenor of most of Dr. Runes' advice to omit the restatement of the all-too-obvious shortcomings of those who ill-treated their fellow-men —not only the Jews—in the most ghastly way and instead to help the younger generation to seek out and strengthen with gratitude and sympathy the survivors of that minority of far from ice-cold, heartless Christians, who risked their lives—and often lost them—during the last war in the attempt to rescue their Jewish compatriots from "Teutonic fury" in various ways? Many of Dr. Runes's co-religionists have been able to do this.

A. DE L.

The Four Brontës. By LAWRENCE AND E. M. HANSON. (Geoffrey Cumberlege, Oxford University Press, London. 414 pp. 1949. 25*s*.)

The lives and works of the Brontës have been so thoroughly covered that we are now confronted with a kind of literary monster, the Brontësaurus. Is another volume necessary ? Yes, we do actually need what Mr. and Mrs. Hanson have now put before us—a picture of the four Brontës as one unit. This is well worth having since they lived as a unit of four, and if we read separate "lives" we do not get the perspective. Thus it is fair to say that this book is necessary for readers ignorant of all the Brontës and, for the reader who is interested in one of them chiefly, it is even more necessary.

And for those who are already familiar with their lives and works up to a point, the book promotes fresh reflections. For example, I had not realised the extent to which Charlotte believed herself to be ugly to look at. But when one does know that (and the data are conclusive) it comes as quite a shock to realise also that had she been beautiful she would never have written *Jane Eyre* or *Villette*. The dynamite, the passion, the power behind those books come from the determination to show an unprepossessing girl commanding the passionate devotion of a man. Recognising the intensely personal nature of her work (however brilliantly transmuted) we measure how inferior she was in comparison with the great creators of character and situation such as Dickens or Thackeray.

The reviewer of this book should add that it is written—like so many thousands of such books nowadays—without distinction. (If in doubt as to my meaning, read in comparison the prose of Augustine Birrell in his *Life of Charlotte Brontë*.) Thus the authors write—"Anne's eagerness, her hope, her joy at the thought of Scarborough, were so many knives at the heart of her sister; as were her silent sorrow and surprise at the lack of response from Charlotte." In the 19th century no one, even in a letter, would permit a thing like that—but now such clumsiness is passed over by readers and writers alike. As for punctuation, who cares about a little thing like that? Take the following stanzas quoted from Emily—

> Vain are the thousand creeds
> That move men's hearts, unutterably vain,
> Worthless as withered weeds
> Or idlest froth amid the boundless main
>
> To waken doubt in one
> Holding so fast by thy infinity
> So surely anchored on
> The steadfast rock of Immortality.

A wonderful statement (almost incredible for a 19th century parson's daughter) on the tinsel of creeds as against religious experience. But put a full stop after *main* and the thing makes no sense. That is what the authors have done.

JOHN STEWART COLLIS

For Thinkers on Education. By SWAMI RAMAKRISHNANANDA. (Shri Ramakrishna Math, Mylapore, Madras. 234 pp. 1949. Rs. 3/-)

In this small volume are incorporated several lectures and papers delivered or written between 1897 and 1911. The book also contains a 21-page In-

troduction—presumably by the publisher, the President of the Sri Ramakrishna Math at Mylapore—in which the main contents of the book are summarised and brought into relation with modern trends of thought. The writer of this synopsis is not afraid of being branded as fossil-minded and admits quite frankly his belief in the ideals and methods of the Ancients. He advises the readers of the words of Swami Ramakrishnananda to listen to his exhortations. "Let us revive the old, strong, pure faith in the power and glory of the spirit. Let us tread the path which the sages trod and follow their foot-prints." The essays themselves deal with subjects of great interest to all who occupy themselves with thoughts on self-education of the inner, spiritual man, such as "Education That Was Imparted at Kurukshetra," "Renunciation and Freedom," "True Religion." Western readers will find a great deal that is worth their attention in "The Scheme of Life and Education in Ancient India," "Education Vedantic," "The Two Paths," in which the Eastern and Western points of view are compared, and will derive therefrom some ideas of the essentially Indian attitude towards life. Incidentally, the book will interest all who wish to increase their knowledge of the life and teachings of Shri Ramakrishna.

A. DE L.

The Great German Mystics: Eckhart, Tauler and Suso. By JAMES M. CLARK. (Modern Language Studies No. V, Basil Blackwell, Oxford. 121 pp. 1949. 12*s.* 6*d.*)

This book is primarily factual and scholarly, concerned with an academic, critical and historical evaluation of certain mystical literature of 14th-century Europe, authentic authorship, etc. Mystics, however, can be truly studied only in their works; and mysticism through the works of mystics; so this volume of carefully sifted facts about the outer activities of Eckhart, Tauler, Suso, Merswin and others, does not at all indicate wherein their greatness lies.

The question as to why mysticism should have arisen in 14th-century Europe is posed. The answers offered are unconvincing to a student of human history, wherein the cyclic rise and fall of mysticism is traceable down the ages. It was the time and place for a manifestation of the spiritual influence ever flowing from East to West. In the 12th-13th centuries the peak of literary expression of Mohammedan mysticism was reached; the wave rolled westward and Eckhart and Dante manifested it—each the inspirer of many others.

That Truth—the "Eternal Wisdom" as Suso called it—is one and universal and that there cannot be knowledge without the Knowers of it, are the real keys for evaluating mystical works whenever or wherever found. (Eckhart and Shankaracharya used almost identical expressions.) These keys used, would throw light on Merswin's mysterious "Friend of God" as well as establish his own character as a true mystic, upon which doubt is cast in this book.

E. P. T

CORRESPONDENCE

"CHRISTIAN STAGNATION"

Mr. Turnbull's outspoken article in the September ARYAN PATH is heartening to some of us in the West, struggling to set forth some portion at least of the Truth that is *in* us. How many souls incarnated now in Western bodies have instinctively rebelled from childhood, without hope of being understood, against this doctrine that we were *born* sinners! After decades of suffering under this ban of a monstrous dogma, and finally getting release, scars of the fight remain in galling memory, difficult to eradicate. The "miserable sinners" of the Litany is a hypocritical cry on the part of supposedly honest people, though with the majority either a thoughtless formula or a predicament out of which their priest will pull them.

But is it not time that seekers for Truth, emancipating themselves from the slogans and ritual of Church Christianity, should, if they wish to help their neighbour, examine more carefully the chains that they have broken in their release? This means a careful study of the origins of this religion we call Christianity.

There is plenty of evidence that very largely it "took over" in the first century of our era from that Mithraism which prevailed in South-eastern Europe and was carried to England by the Romans. To give only one argument in favour of this statement. The subterranean chambers under the superimposed basilicas of the "House of St. Clement" in Rome are divided only by a passage from one of the best extant Mithraic temples. I write, of course, of that Mithraism which came to the Near East *via* Persia and Palestine. Its literature, if scanty, antedates that of the Christian Bible by two or three centuries. Even the word Christ does not belong exclusively to Christianity, since the *Christos* is no man but the "Divine Principle in every human being." It seems to be little known that at an early time followers of the "new" sect were called "Chrestians," which bears a different meaning.

As to the name Jesus and its idolatrous use later on, one searches in vain in the works of historians and philosophers for any mention of such a teacher having appeared in the first centuries of our era. The single exception in Josephus had been classed even by Church authorities as a later interpolation.

All this is not to say that the teaching in the New Testament is not holy and true if it is approached in the right way. Especially is it seen to be so when compared with similar teaching in the great store of more ancient literature. Even stories of the life of Jesus are paralleled in those of Krishna, to which their origin may be traced. Nor was there anything new in the ethical teaching and high standards put before humanity in the New Testament.

The history of Christianity must be rewritten in the light of European history, its sponsor, culminating in the present-day state of that which we call civilisation. Is it too rotten to be propped up into a position where it can be looked at without fear of its final disruption? Are its preoccupied adherents even unaware of the fear which should be their portion? The whole history of some of the human race is involved in a mighty struggle of which it is not so difficult to see the issue unless a turning-point is reached.

A. A. MORTON

THE INDIAN INSTITUTE OF CULTURE

[Interesting symposia were arranged for the observance at the Indian Institute of Culture, Basavangudi, Bangalore, of Republic of India Day on January 26th and for the Mahatma Gandhi Memorial Meeting on January 31st. The Institute took advantage of the visit to South India of distinguished foreign delegates to the World Pacifist Meeting held at Santiniketan and Sevagram in December. Mr. Rene Bovard and Prof. O. E. H. Rydbeck, of Switzerland and Sweden, respectively, spoke at a meeting in that month under the presidency of Sir C. V. Raman, and Messrs. Henri Roser (France) and Wilfred Wellock (England) gave their " Impressions of the World Pacifist Conference and the Future " on January 17th.

The Institute's usual programme of lectures alternating with Discussion Group meetings has continued, among the recent lecturers having been Dr. Carsun Chang (" Why Confucianism Became Dominant in China " and " Lao-Tse the Metaphysician, " on December 6th and 8th) and Prof. Ralph E. Turner of Yale University who spoke on " The Emergence of a New Culture " on January 12th.

We publish here as much as our space permits of the valuable paper prepared for the Indian Institute of Culture by **Dr. Alexander F. Skutch** of Costa Rica, Central America, which was read and discussed at a specially convened meeting on January 14th.—ED.]

LIFE AND IMMORTALITY
FROM A SCIENTIST'S VIEW-POINT

It seems hardly possible for any one, who with an open mind reviews the vast body of positive evidence, to doubt the fact of organic evolution, although we are still much in the dark as to the intimate processes which underlie this Darwinian movement. Natural selection has had an important share in shaping the course of evolution, but it affords no explanation of variation within a single line of descent, without which evolution could not occur. Selection, of course, creates nothing; it merely sifts the many forms presented to its action, eliminating the less fit and permitting the continued existence of those organisms best adapted to the actual environment. When we consider the whole grand course of organic evolution on this planet, we feel the force of Bergson's concept of an *élan vital* or vital impetus, pushing life ever onward in many directions—a movement in which the creative impulse in life is subject to constant discipline and control by the selective action of the surroundings, both living and inorganic. The *élan vital* is, we recognize, a mysterious principle, which we are unable to analyze in terms of physical and chemical forces; but I see no reason to regard it as an isolated mystery. We might define it as the creative force of the Universe operating under the particular aspect of organic bodies. Yet the fundamental significance of evolution is that living creatures are not passively moulded by this force. It sets them in motion, gives them a general direction, yet leaves them to work out the details of their own destiny as they interact with the environment. Evolution is self-creation.

Mind, no less than body, has been

developed by the evolutionary process. In its lowest, most elementary form, as in the amœba, we recognize it as mere sensitivity to external stimuli; in man and to an unknown degree in other "higher" animals, it has achieved a measure of independence from the body, leading a life of its own; yet it is never, as we actually know it, wholly emancipated from the organism in which it resides. Here its onward march continues, now self-directed to a far higher degree than the preceding evolution of the body. The whole age-long evolutionary movement culminates, so far as each of us is concerned, in the development of his individual soul or mind. The world becomes for us, to use the words of John Keats, a "Vale of Soul-making." Only by this manner of looking at it do we reach a rationally satisfactory explanation of all earth's trials and sorrows; and nothing, said Dean Inge, is harder for a rational being to believe than that he lives in an irrational universe.

Evolution, we saw, is to a large degree self-creation. The culmination of the evolutionary movement is the formation of individual souls which are increasingly autonomous, each with a character of its own, with self-imposed standards of rectitude, with a free spiritual life detached from close association with the body. But what, more than all else, determines the character of the soul? Is it not the free choice of its own objectives or values, clinging to some and rejecting others of the almost endless lures which the world holds before it? In order to make this choice freely and without compulsion, we must live in a world whose trend and purpose are not too obvious. We must try to discover for ourselves the significance of life. We must reach tentative conclusions from evidence which cannot be too forceful and compelling, for, if it were, the element of free choice would be correspondingly diminished.

We must, then, pick our own path and march forward boldly and unafraid. We cannot know for a certainty where the road ends; yet from a consideration of its direction and the signs along the way, we must feel a degree of confidence that it will bring us to a desirable destination. That is, each of us individually must frame, after careful consideration of all available evidence, what appears to himself a rational explanation or hypothesis of the significance and destiny of life, and he must have the courage to live by that belief. This, not blind credence in something we have been told, is the meaning of faith. And faith, we may add, is a universal attribute of life; without it no seed would germinate, no bud would open, no bird build her nest; for none can be certain that it will live to complete the process it begins. Hence it would be contrary to our whole philosophy to expect that we shall be able to prove the soul's immortality with the same certitude that we can demonstrate a proposition in geometry or in mechanics. We shall merely attempt to determine whether, in the light of our present knowledge in science and metaphysics, it is a belief we may reasonably hold; whether the postulate, that each man carries within himself some indestructible spiritual entity, seems sufficiently probable to serve as a working hypothesis by which a rational being may guide his life.

Man's belief that his spirit can exist apart from his body is far older than

those relatively modern religions which give the doctrine of immortality so important a position in their teachings. To early man, earth and air were so full of spirits of many sorts that his belief that he himself might contribute another to the elusive company need not surprise us. When he bent over a still pool, he was greeted by a reflection that mocked him with the suggestion that some effluence had escaped him and now returned his puzzled gaze. He was convinced that in dreams his spirit —or perhaps one of his multiple souls, for he at times believed that he possessed several—might venture forth from his body and pursue an adventuresome career of its own; that if, because he was prematurely awakened, or from any other cause, it were unable to return to its fleshly abode, it would continue to wander about the world, while without it he would die. What more natural than to suppose that it would survive the death and dissolution of that body which it could so easily leave!

Another cause for belief in the immortality of the soul is the practical difficulty of imagining an end to our stream of consciousness. A man may picture himself as dead and carried to the funeral pyre or the grave, but only at the expense of imagining some unsubstantial part of him that looks on, an unseen attendant at his own obsequies. To picture the end of this surviving ego entails the setting apart of a survivor in the second degree, and so on in endless sequence. It is like the old difficulty of trying to decide by the exercise of the imagination whether space is finite or infinite. We can in a few minutes convince ourselves that we cannot conceive of finite space; it must have a boundary, upon reaching which we must decide whether we can extend a hand in front of ourselves or not; if we can extend a hand, we have not reached the limit of space; if we cannot extend it, there must be ahead of us some solid obstacle, which also must exist in space. Yet we might require all eternity to satisfy ourselves that we cannot picture infinite space. So it is with trying to decide *a priori* whether the soul, or the conscious part of ourself, is immortal.

Although belief in immortality may have arisen from careless or inaccurate thinking, it is most unlikely that it grew out of wishful thinking; it was not an invention of primitive men to solace themselves for the insecurity and briefness of their mortal span. The abode of the shades was at first pictured as a gloomy, hollow land, lacking in substantial satisfactions; unlike many of his successors, the savage was apparently not eager to cast off the flesh with all its ills and fly there. The Elysian Fields, the Platonic heaven of philosophic insight, the Christian heaven of song and dancing, the Mohammedan paradise of the black-eyed houris, are later refinements, some of them apparently invented with ulterior motives by those who wished to strengthen a religious creed by offering delightful rewards for compliance with its mandates. Some of the sects which hold the doctrine of reincarnation do not look upon personal immortality as a desirable state, but rather as an affliction to be cast off by making one's self worthy of absorption into the Absolute, as the dewdrop is lost in the shining sea.

Historically, then, the burden of proof rests with those who would demonstrate the perishability of the

soul, as it must always rest with those who combat the original or generally accepted view of any matter. What do we know today of the immortality of the soul? What can science tell us? We turn first to biology, the science of life, for an answer to the question. Many biologists conclude that their studies lend no support to belief in immortality. This is precisely what we should expect, as they deal with the purely material aspects of life—its form, its transformations of matter and energy, its relations with the physical environment. They investigate the vital functions as manifested in the realm of matter; whereas the answer to the question of immortality must be sought in the realm of spirit, where their scalpels and microscopes and nutrient solutions are of no help; and these two realms of being, although they obviously interact, do so in a manner that has not yet been satisfactorily explained.

Certainly the biologist does well to conclude that his studies provide no support for belief in the immortality of the soul; but he falls short of the true scientific attitude and becomes dogmatic if he supposes that his lack of evidence decides the case against it.

The physicist can help us no more than the biologist. He has been too busy of late discovering things about the structure of the atom to spare time for investigations which after all are beyond his province. But the very newness and strangeness of his discoveries should warn us how little we know about ultimate reality and how premature it is to draw conclusions about the highest matters and the deepest. Only yesterday we thought of the atom as a solid particle; now we are told that even the sub-particles of which it is composed may change, appear and disappear, that truly nothing is stable! If modern men have any penchant toward mysticism, the science which created the atom bomb should tend to deepen and strengthen it.

When I reflect that the room in which I write is full of music and voices in many languages to which I am perfectly deaf, because I lack a radio receptor which for a few dollars I might possess, it is easy for me to believe that I am also surrounded by spirits and spiritual influences of which I am not consciously aware only because my rational faculty is not attuned to them. Astronomers nightly take photographs of stars whose light has been millions of years in reaching the earth; for all they know, the stars themselves might have been destroyed by explosion æons ago—is not this a kind of immortality? Even the flame of a match is in a sense immortal; strike it under the open sky, and its light continues to travel outward through space long after the flame has expired—indefinitely, for all we know. Science provides many analogies for the immortality of the soul. but analogies are not proofs.

The faith that in each virtuous or enlightened human being there resides a soul, subject to his own will alone and superior to the vicissitudes of the body, was widespread among ancient philosophers but was developed in the West chiefly by the Stoics, and is the most precious concept in the whole realm of ethics. So long as a man firmly believes that he guards within his breast some sacred entity inaccessible to his tormentors, he may defy the

rack and the stake of the Inquisition and walk serenely into the gas chamber of the dictator. A strong man with such a conviction is not readily lured by transitory pleasures or temporal gains to stray from what he conceives to be the strict path of virtue and duty. In the absence of belief in the inviolability of some sanctum deep in each man's being, it is difficult to discover a firm basis for personal morality; without this faith ethics will, for most people, become a more or less dispassionate calculation of how our acts will bring pleasure or pain to ourselves or to society, rather than a consideration of how they affect our spiritual nature. If the tyrant who holds me captive in his dungeon can reach and sully every part of me, what can I preserve from profanation? What avails it for me to resist him to the end?

Thousands of martyrs have suffered incredible tortures and died without bringing general conviction of the truth of the dogmas for which they sacrificed themselves. But have they not proved, almost with the force of a demonstration in physics, some grander and more fundamental proposition in regard to the human soul: that it is beyond the reach of the tyrant and the torturer, remote, inviolate, when sustained by firm principles subject to profanation only through acts of its own? Thus the blood of countless Christian martyrs became the vindication of an earlier pagan philosophy whose coldness repelled them. When the martyr amidst the flames can hold faith in his doctrine of forgiveness and apply it even to his persecutors, he has demonstrated beyond reasonable doubt the looseness of the connection of the soul with the body. Distinctness of the soul is not a proof of its immortality, but perhaps it carries a presumption of it.

Belief in personal immortality is sometimes looked upon as an egregious manifestation of self-love, and this is in many instances true. Yet this fails to explain the spiritual force that the belief gives to a man under torture and in the extremes of adversity, when egoism withers under pain and higher forces, if any, come into play. It is simply that it is not in the nature of man or of any other animal to continue to struggle and resist when nothing is left to defend. The bird which so valiantly shields the nest that cradles its young loses interest when the nest is empty; the bees no longer protect the hive when they have lost their queen. Without asking whether they are immortal, men will bravely die in the defence of something sacred to them. But, since idea began to clash with idea, countless men have been put to the extreme test of spiritual fortitude in such circumstances that, if they did not believe that they held something inviolable within themselves, they had nothing left to defend. Perhaps in the very highest form of Stoic idealism—exceeding even that of Socrates and the Christian martyrs—men may keep faith in the inviolability of the soul without believing it to survive the body; but this faculty is rare and exceedingly difficult to achieve.

Human spiritual force is like an electric current; it needs a continuous circuit in order to flow. So is it with our hopes; they must stretch away into the boundless future in order to maintain the full force of their stream.

A blind wall anywhere ahead, no matter how great the distance, chills

our hopes with the dampness of death. Something must always lead to something else. A man may go cheerfully, or at least with calm resignation, to his death if he believe that his cause, his family or his country will survive him, will carry on the task he has left unfinished. Thereby something of himself will survive himself—even if he hold no faith in personal immortality. But if he be the last of his line, the sole adherent to a lost cause, the lone defender of a city overwhelmed, death will in truth be bitter and terrible to him—unless he believe that some part of himself will survive it.

To believe in the immortality of the soul is like building one's house upon a hilltop. How greatly it expands our outlook! If this mortal life be only a stage in some more ample existence, as the creeping larval state is only a phase in the life of the winged insect, there may yet be time for the fulfilment of those larger aspirations of spiritual growth, for which this life seems so pitifully brief and inadequate.

Although the belief in personal immortality is in general more grateful to the Occidental mind, many Orientals yearn for the loss of Self through its complete reabsorption in the Absolute.

But to feel that because the perfected soul will not endure for ever the struggle has been vain, is to take a false and narrow view. May not an hour of perfect harmony with God amply repay a lifetime of strenuous effort? After a long and eventful career, the raindrop at last returns and loses itself in the parent sea; but meanwhile it has refreshed the land, given life to the vegetation, and helped turn the mills that grind men's bread; who shall say that its peregrination has been in vain? The tree that attains the full majesty of its stature through a thousand years of steady growth does not stop to ask whether it will stand for ever. It continues to grow year after patient year according to the laws of its nature, allowing the future to take care of the future. So must each living thing, including ourselves, develop in accordance with its own nature, in the faith that when it does this all will be well with it. There is no alternative course.

If the moral philosopher may be permitted to choose between alternative theories by the same criterion that the natural philosopher—to use the old term—has employed with such happy results, it should not take him long to decide between belief in immortality and its opposite.

Although he may freely admit that it is only a vague symbol and remote abstraction of the ultimate reality, no conscientious scientist casts aside a theory that has been useful in leading to discoveries, unless indeed he is ready to supplant it with another more adequate and fertile in results. In the great experiment of living, the doctrine of personal immortality has been fruitful as a source of moral strength and noble conduct; it probably symbolizes what is in store for us, although in no known form can it be regarded as an adequate picture of immortal life. It would seem to be the part of wisdom *to live as though the human soul were immortal*, the body the perishable organism we know it to be. Then, if immortality be in store for us, we shall be ready for it.

ALEXANDER F. SKUTCH

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The International Music Council held its first general assembly at Paris on January 30th. The address on that occasion of Dr. Jaime Torres Bodet, Director-General of Unesco, was inspiring in the faith expressed in "the eternal value of the products of the mind" and in the possibilities that music holds for drawing the peoples of the world together. For music, which has been well called "the most divine and *spiritual* of arts," is, for all its regional distinctiveness, "the pre-eminently international art," as Dr. Bodet described it, "at once the proof and the embodiment of a certain unity of human sensibility beyond political frontiers and the bounds of language." Men divided by the ideas, beliefs, habits and prejudices that words serve to express, he pointed out, found an immediate bond in their "common capacity to be moved by harmonies" and in the common response to their appeal.

The Ancients, he declared, had valued music highly and mythology recorded their faith in its sovereign power. They had, moreover, given to it as great a place in education as to the intellectual disciplines. Modern educationists deplored the present over-emphasis upon developing

> the faculties of understanding, judgment and analysis, to the detriment of feeling and sensibility....Education, as a complete discipline, would benefit if the arts and, in particular, music were restored to the place that they never should have lost.

By the power of music, Dr. Bodet added, men and women weighed down with daily cares might be led "to meditation and a richer inward life. Music soothes, calms, detaches; it brings serenity." True, indeed, of music of the noblest type, though there is a reverse of every medal, and it is not to the nobler emotions that American jazz and its correlate of the Indian cinema make their appeal!

Dr. Bodet did not overstate, however, the contribution which the shared appreciation of the treasures of classical and folk music from every country and of every era could make to human solidarity. The threads of mutual sympathy which such shared appreciation weaves may be compared to the real bonds uniting the members of a family, among which mutual affection and respect outweigh common material interests. So in the larger family of mankind, shared cultural appreciation and shared aspiration to the nobler things of life create the bonds of human sympathy, threads that may look as fine as gossamer and yet can bind together human hearts more firmly than the recognition of economic interdependence alone could ever do.

Dr. Bodet's expression, "The brotherhood of man in the pursuit of beauty and harmony" has a mantramic quality.

Shri K. G. Mashruwala published a significant signed leader in *Harijan* of February 12th, entitled "You Have

Let Down Gandhiji"—a charge so freely bandied about that it has worn as smooth as the professions of loyalty to Gandhiji and his ideals. The charge is a natural one where practice obviously does not square with such professions and it would have its value as a corrective of cant if it were brought only by those not open to a *tu quoque* retort. In others it merely salves their own sense of failure to live up to the Gandhian standard. It would be better for these, as Shri Mashruwala suggests for all, to rejoice rather in the true followers of Gandhiji's principles, however few, and to give credit for such measure of loyalty as any, sincere but weak ones, have been able to achieve. But let us not be satisfied with partial loyalties! Let us admit that so far India as a nation *has* not been able to adopt Gandhian principles, and then turn each his gaze upon his own shortcomings.

It is not the professing of Gandhism in and out of season that is most needed, or even quoting line and verse from his writings to justify one's stand, though that also has its value. Gandhiji's views, as Shri Mashruwala points out, were not static as to details of application: it is the fundamental bases of truth, non-violence, self-control and the placing of moral above material good that are important. Shri Mashruwala's closing paragraph gives an inspiring lead:—

> It will be far better if, instead of constantly referring to the Father of the Nation, we humbly rely upon the spirit of Truth and Love within us. For whatever Gandhiji said or did came to him from his quest of Truth and sprang from his Non-violence. And though the Mahatma is no longer with us, the light which guided him is always there to guide us, if we have the will to accept it.

That nationalism, good and a uniting force up to a certain point, beyond that point became an evil was the theme of Monsieur René Bovard, Swiss Delegate to the World Pacifist Conference held at Santiniketan and Sevagram in December, in his lecture at the Indian Institute of Culture, Basavangudi, Bangalore, on December 22nd, 1949, under the presidency of Sir C. V. Raman. His subject was "Nationalism as a Spiritual Tragedy of Europe." India had so far experienced only the good side of nationalism, but he hoped that she would learn from the mistakes of Europe not to bring upon herself a like tragedy.

Nationalism, he said, had made its first appearance when Joan of Arc had roused the nation to fight for king and country, but it had come to a head in Europe only with the French Revolution. Thereafter the sense of universal community which had marked the middle ages had given way to pride of race and claims to racial superiority and to rival displays of power, culminating in two world wars. He hoped that India would take warning in time.

The federal idea as opposed to national separateness had still a long way to go before it would be accepted, but the cure for nationalism in its evil aspect was education and the development of the international spirit.

Prof. O. E. H. Rydbeck, Swedish Delegate to the same conference and an eminent physicist, who also spoke, paid tribute, as Monsieur Bovard did, to Gandhiji and his technique of non-violence for solving national problems, but he warned against the danger in the sentimental adulation of living leaders, as exemplified in Russia and Stalin.